

THE
GROUNDS and PRINCIPLES
OF THE
Christian Religion
Explained in a
CATECHETICAL DISCOURSE,
FOR THE
Instruction of YOUNG PEOPLE.

Written in *French* by
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in SWISSERLAND.

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L O N D O N:

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TO THE
Right Reverend, and Right Honourable
THE LORDS,
AND ALL
The Honourable MEMBERS
OF THE
SOCIETY
Established in ENGLAND,
FOR PROMOTING
CHRISTIAN KNOWLEDGE.

Gentlemen,

IF I take the liberty of dedicating to
You this Catechism, it is not be-
cause I believe that my thoughts
deserve to be laid before a SOCIETY,
A 2 consisting

consisting of so many persons, no less considerable for their quality, than for their great knowledge. I know my own weakness, and do not imagine that this work can be of any use in *England*, where there are already so many excellent books of this kind. Nevertheless, I have presumed to dedicate it to You, because it has some relation to the designs of your Illustrious SOCIETY. One of your principal cares is, to labour for the instruction of Christians, and especially those of the younger sort: I therefore thought, that You would be glad to see that the same designs are carried on in other parts. I considered farther, that not long since, you were pleased to set on foot a correspondence with the Protestant Churches of *Switzerland*, in which ours are included; and that this correspondence was accepted with a great deal of thankfulness and joy.— This made me think that You would not take it amiss, if some of the Ministers of this country should give You
publick

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publick marks of their respect, and the desire they have of promoting your pious intentions, as far as they can.

But my principal design in dedicating this work to You, is to inform those that read it, and particularly our churches, of the designs of your illustrious SOCIETY ; thereby to awaken the zeal of our people, and to give more weight to our instructions and exhortations. Give me leave then to say upon this occasion, that You labour in *England* more than ever, and with a zeal worthy of the primitive ages of Christianity, for advancing the glory of GOD, for settling mens minds in the knowledge of his truth, and the Reformation of their manners. That many spiritual and temporal Lords, with a great number of other persons, eminent for their piety, merit, station, and birth, have formed a SOCIETY for this end ; and that they do contribute very considerable Sums for the accomplish-

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ment of their designs, with a charity and liberality hardly to be paralleled. That this SOCIETY, under which many particular Societies do act, take the most proper measures for compassing the end they propose to themselves. That in *London*, and in divers other places in *England*, this SOCIETY has caused many Schools to be set up, wherein numbers of poor children are instructed, cloathed, and educated. That this SOCIETY has caused good Books to be distributed, at their own charge, in the schools, in town and country, in the fleets, among the soldiers, and in the prisons. That Your zeal has not been confined only to the wants of *England*, but has extended itself even to foreign countries. That You make it Your business, with extraordinary application and expence, and with great success, to cause the light of the Gospel to shine in *America*; and that You have there erected Libraries, as You have also done in *England*, for the use of country Ministers,

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nisters, who are not capable of furnishing themselves with books. That You invite other Protestant Churches to concur with You in these religious designs, to unite among themselves, and to put an end to those fatal divisions, which till now kept them at a distance from one another. These are, all of them, works so great; these designs are so truly Christian, and so glorious, that I doubt not but those who shall hear of them, will be very much edified thereby. Your example will engage Princes, Magistrates, Ministers, and all true Christians, to imitate you. But I hope, that above all, the Churches of this country will receive this account with much comfort and joy; and that they will, by this means, be strongly excited to piety. These are the considerations which have made me resolve to dedicate this Catechism to your *ILLUSTRIOUS SOCIETY*. But I cannot without ingratitude omit, that the testimonies of your favour, wherewith You have honoured me, have likewise encouraged me to this address;

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and upon that I ground my hopes, that
You will not disapprove of the liberty I
have taken.

Nothing more remains, but that I
beseech God to shower down the choic-
est of his blessings upon your persons
and pious designs. That He would give
a happy success to your religious under-
takings; so that in our days we may see,
by your endeavours, truth, piety, uni-
ty, and order, again flourish and pre-
vail in the church. I am, and always
shall be, with profound respect,

GENTLEMEN,

Your most Humble, and

Most Obedient Servant,

Neufchatel,
Nov. 8. 1702.

J. F. Ostervald.



T H E

P R E F A C E.

AS there are already a great number of Catechisms in the hands of all sorts of people ; it may, perhaps, be thought strange for me to publish a new one : I do therefore think myself obliged to acquaint the reader, in a few words, with the end which I propose to myself in this work, and the reasons which engaged me to publish it.

I am very sensible, that both in those Catechisms which are publickly receiv-

ed in churches, and in those that are intended only for private use, all necessary instructions, both for Christian Faith and Practice, are to be met with. It is not my design, therefore, to prefer my own performance before so many others, from which the church has received so great benefit; and much less to put it into the same rank with publick Catechisms.

I have, nevertheless composed this; because it was always my opinion, that the instructions which were given to youth, would be more useful than they generally are, if due care was taken to give them a more exact knowledge than is usually done of the Sacred History, of the Fundamentals of Religion, and of all the particular Duties of Christian Morality. Besides this, it is not enough to inform men of the truths which they ought to believe, and the duties which they ought to practise; but chiefly, to engage them to make a good use of
their

their knowledge, and to direct it to its true end, which is, advancement in piety, and in the love of God. It seemed to me necessary, that they should have some help in this matter in their Catechisms ; and that young people might therein find such notions, motives, and directions, as might inspire them with devotion and piety.

I could say a great deal upon these particulars, to shew the importance, and yet the neglect of them ; but I shall not enlarge, because the thing is clear in itself, and because I have explained my sense of the matter in the treatise *Of the causes of Corruption*, which I published some time ago, *Part II. Cause 5, and 7.*

I will only say, that these reflections, which I have had occasion to make for many years, and which others have also made as well as myself, did put me upon composing this Catechism, where-
in

xii *The* P R E F A C E.

in I do more particularly dwell upon those articles which I now speak of.

I place an Abridgment of the Sacred History at the beginning of this Catechism; because I think we ought to begin with it, and that it is absolutely necessary for Christians to have a knowledge, at least a general knowledge, of the Sacred History, of the order of time, and of the most remarkable events which have happened since the creation of the world. And children may learn this very easily, and in a very little time.

In the preliminaries of this Catechism, I treat of Religion in general, of its Fundamentals, of its Truth, and of the Divine Authority of the holy Scripture. These are the principles upon which all Religion is founded; and without the belief of these general truths, it is impossible that the knowledge of particular truths should affect the heart and mind.

After

The P R E F A C E. xiii

After having spoken of the Articles of the Christian Faith, when I was examining the Creed, I have endeavoured to explain all the Duties of Religion as exactly as I could, and as a work of this nature would permit.

I have, in the last place, applied myself to make these instructions serviceable to piety and a good life. It is principally with this view, that I have put at the end of this Catechism an Explanation of the Baptismal Vow, with the motives and directions which I thought most proper for inspiring Christians, and especially Catechumens, with a sense of devotion, for the encouraging them in piety, and rendering the practice of it easy to them. I have added, for the same reasons, the manner wherein the Catechumens are received to the Communion in our churches. Among the measures which the Ministers of this State do take for the edification of their flocks, they particularly apply themselves

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selves to the instruction of youth. It is for this reason that they have ordered, that the young people, who present themselves to be admitted to the holy Sacrament, should be first of all instructed in private, and afterwards give an account of their Faith in the face of the congregation; and that after this, they should be publickly received, according to the manner which may be seen at the end of this Catechism. And this has been observed in our churches, by God's mercy, for several years, with much benefit and edification.

Among all the things which we can do for the glory of God, and for the good of the church, one of the most important is, to educate Youth in the knowledge and love of Religion. It is the most effectual method that men can take for stopping the course of that general corruption, now so manifest among Christians. It is also what all wise and zealous men do own must be done. If,
together

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together with this, we endeavour to furnish the church with good Ministers, and to establish order therein, there is no doubt but that we may soon see a considerable change. May it please God to bless the labours of all those, who, wheresoever they are, do lay the true interests of his glory to heart.



T H E



T H E

APPROBATION.

***W**E, the Dean and Pastors of the churches of the Sovereignty of Neufchatel and Valangin, having deputed divers members of our body to examine a Treatise, intituled, A CATECHISM, or Instruction in the Christian Religion, composed by Monsieur Ostervald, our most honoured brother, Pastor of the church of Neufchatel; and having heard their report: We declare, That this work contains nothing but what is very conformable to the word of GOD, and to the sound doctrine which is taught in our churches.— We do judge it very proper for the instruction of youth; and also for giving to adult Christians a just and clear notion of the truths*

truths and duties of Religion, which are treated of in this Catechism in a very solid manner, and such as is proper for inspiring them with a sense of piety and devotion. It is therefore resolved by Us, to order the Author our thanks for his pains ; and not only to permit, but even to enjoin the printing of this work ; and to exhort the Pastors of this state to make use of it, in the private instructions which they give to the Catechumens, who present themselves to be admitted to the communion, that they may the more clearly understand the Catechism which is publickly explained in our churches. Dated at Neufchatel, in our General Assembly, the 5th of July, 1702.

Signed,

B. GELIEU, Sub-Dean,
and Pastor of Neufchatel.

D. SANDOS, Pastor at
Dombresson, and Secretary
to the Society.



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AN
ABRIDGMENT

OF THE
History of the BIBLE.

CHAP. I.

*Which takes in the time that passed from
the Creation of the World, to the Flood.*

THE World was (a) created
above four thousand years be-
fore the birth of JESUS CHRIST.
In six days GOD made all the creatures
that are therein; and on the sixth day
he created *Adam*, who was the first man.
He made him after his own image, and
gave him dominion over the rest of the
B creatures.

(a) Gen. I.

creatures. *Adam*, after his (b) creation, was put into the terrestrial paradise, otherwise called the garden of *Eden*, with *Eve* his wife, who was formed out of one of his ribs: and they would have lived happy in that place, if they had continued in their innocence, and kept the law that GOD had given them.

BUT *Adam* and *Eve* (c) being fallen into rebellion, thro' the temptation of the devil, and having broken the commandment that GOD had given them, not to eat of the fruit of a tree which was in the garden of *Eden*, which the scripture calls, *The tree of knowledge of good and evil*; they lost their innocence and their happiness together, were made subject to death, and driven by GOD out of the terrestrial paradise. By this fall of *Adam*, sin and death entered into the world; and all men had been for ever miserable, if GOD had not taken pity on them. But GOD immediately promised, (d) that *the seed of the woman should bruise the serpent's head*; that is, that men should be delivered from sin, from death, and from the power of the devil,

(b) Gen. II. (c) Gen. II. (d) Ch. III. 15.

devil, by JESUS CHRIST, who should be born of a virgin.

IN the book of *Genesis*, (e) *Moses* tells us who were the children and descendants of *Adam*. We see by the history of those times, that the life of man was then much longer than it is now, and that they lived many hundreds of years: But it may be also observed, that sin began to reign in the world presently after the creation. *Cain*, the son of *Adam*, slew his brother *Abel*, and had a wicked posterity. Nevertheless God was known to and worshipped by the Patriarchs, and especially in the family of *Seth*, who was one of the sons of *Adam*. Among these Patriarchs, the Scripture makes mention of *Enoch*, whom GOD took out of the world, so that he died not: GOD having been pleased thereby to crown his piety, and to teach men that there are rewards after this life for those that live well. But in process of time, (f) the posterity of *Seth* was corrupted likewise, and mingled with the wicked. The earth was filled with crimes, and the corruption grew so great and general, that GOD sent the flood, which drown-

B 2

ed

(e) Ch. IV, and V. (f) Gen. VI, and VII.

ed the whole world, except *Noah*, who being a man that feared God, was with his family preserved from this inundation; God having commanded him to build an ark, in which he was shut up when the flood came. The memory of this deluge is preserved, not only in the holy Scriptures, but also among divers nations of the world, as we may find in many ancient histories. The Flood happened one thousand six hundred fifty-six years after the creation of the world.



C H A P II.

Of the time between the Flood and the call of Abraham.

NOAH being come out of the Ark (*a*) after the deluge, God made a covenant with him, and gave a new sanction to the law of nature, in order to turn men from wickedness and vice. *Noah* had three sons, (*b*) *Shem*, *Ham*, and *Japhet*; and all the world was afterwards peopled by their posterity.

(*a*) Gen. VIII, and IX. (*b*) Ch. IX. 18, 19. Ch. X.

ty. The descendants of *Shem* settled chiefly in *Asia*, those of *Ham* spread for the most part in *Africa*, and those of *Japhet* in *Europe*. This is the original of all the people in the world, as may be seen more at large in the tenth chapter of *Genesis*.

SOME time after the Flood, (c) men undertook to build the tower of *Babel*; but GOD confounded their language, so that not understanding one another any longer, they were dispersed into divers countries. Idolatry began about this time to prevail, and then GOD was pleased to choose a people, among whom the true religion might be preserved. For this purpose he called *Abraham*, who lived in the city of *Ur* in *Chaldea*. He appointed him to leave the country wherein he was born; he engaged him to serve him, and fear him; he commanded him to go into the land of *Canaan*, and he promised to give that country to his descendants; to multiply his posterity; and that the *Messias* should be born of his race. The call of *Abraham* happened four hundred and twenty seven years after the Flood.

B 3 C H A P.

(c) Gen. IX.

C H A P. III.

*Of the time between the call of Abraham,
and the going of the children of Israel
out of Egypt.*

A *Brabam* (a) being come into the land of *Canaan*, tarried there some time with *Lot* his nephew, without having any child. This country was then inhabited by the *Canaanites*, who were an idolatrous and a very wicked people; particularly the inhabitants of *Sodom*, where *Lot* dwelt, were so wicked (b) and had committed sins so horrible, that **GOD** destroyed that city, after that he had brought *Lot*, with his wife and daughters, out of it. Fire from heaven fell down upon *Sodom* and *Gomorrab*, so that these cities, with their inhabitants, and all the neighbouring country, were burnt to ashes.

WHEN *Abraham* was an hundred years of age, *Isaac* his son was (c) born by a supernatural power. *Isaac* was the father of *Jacob*; and *Jacob* had twelve sons,

(a) Gen. XII. &c.

(b) Chap. XIX.

(c) Chap. XXI.

sons, who were the heads of the twelve Tribes or families of the children of *Israel*. The two most considerable of these Tribes were afterwards, the Tribe of *Levi*, from which the priests and ministers of religion were taken; and the Tribe of *Judah*, which was the most powerful, which was for a great while possessed of the royal authority, and was to subsist till the coming of *JESUS CHRIST*, from which also *JESUS CHRIST* was to be born.

JOSEPH, (a) one of the sons of *Jacob*, having been sold and carried into *Egypt*, through the jealousy and hatred of his brethren, *GOD* raised him up to the chiefest dignity of that kingdom, by the means of the King of the country.—Some years after, *Jacob*, the father of *Joseph*, was constrained by the famine that was in the land of *Canaan*, to go and sojourn in *Egypt*, with all his family. About this time lived *Job*, a man illustrious for his piety, and patience under afflictions.

AFTER the death of *Jacob* (b) and *Joseph*, the children of *Israel* encreased and multiplied so exceedingly in *Egypt*,

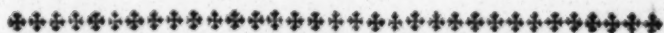
B 4

that

(a) Gen. XXXVII, &c.

(b) Exod. I, &c.

that King *Pharaoh* became jealous of them, and endeavoured to destroy them. But GOD sent *Moses*, who having wrought many miracles, and smote *Egypt* with ten plagues, obliged *Pharaoh* to let the children of *Israel* go out of his territories. This departure of the children of *Israel* out of *Egypt*, happened four hundred and thirty years after the call of *Abraham*.



C H A P. IV.

Of the time between the going out of Egypt, and the building of Solomon's Temple.

THE children of *Israel* being come out of *Egypt*, walked upon (a) dry land through the Red Sea; and *Pharaoh*, who pursued them, attempting to go through it after them, was there drowned with all his army. Fifty days after the deliverance from *Egypt*, GOD published the Ten (b) Commandments of the Law upon mount *Sinai*. He gave afterwards

(a) *Exod.* XIII, XIV, &c. (b) *Exod.* XX, &c.

afterwards the political laws to *Moses*, as also the ceremonial laws which the *Israelites* were to observe. God did not suffer the children of *Israel* to enter into the land of *Canaan* immediately after their coming out of *Egypt*, but they staid in the wilderness forty years, under the conduct of *Moses*.

MOSES dying at the end of these forty years, (a) *Joshua* succeeded him; and after having subdued the Nations and Kings that inhabited the land of *Canaan*, he settled the *Israelites* in their stead. After the death of *Joshua*, this people were governed by the Judges that God raised up from time to time, until the prophet *Samuel*, who was the last of the Judges, set up *Saul*, the first King of the *Israelites*. After *Saul*, reigned *David*, who was both a King and a Prophet; to whom succeeded *Solomon* his son, who built the temple of *Jerusalem*, four hundred and fourscore years after the coming out of *Egypt*, and about a thousand years before the coming of *JESUS CHRIST*.

B 5 C H A P.

(a) Josh. I, &c.



C H A P. V.

Of the time between the building of Solomon's temple, and the captivity of Babylon.

AFTER Solomon's death, (a) *Reboboam* his son being set on the throne, ten Tribes of *Israel* revolted, so that he ruled over two Tribes only, which were those of *Judab* and *Benjamin*. Thus, there were two kingdoms formed, the one called the kingdom of *Israel* which comprehended the ten revolted Tribes, the other called the kingdom of *Judab*, which consisted of the two Tribes that remained faithful to *Reboboam*.

THE kingdom of *Israel* subsisted about two hundred and fifty years: *Jeroboam* was the first King of it. This Prince, fearing that his subjects would return to the obedience of *Reboboam*, King of *Judab*, when they should go to *Jerusalem* on the solemn festivals to worship God in the temple, and to offer their

(a) 1 Kings XII, &c.

their sacrifices there, set up a false worship in his kingdom. He made two golden calves, which they worshipped under the name of the God of *Israel*. He appointed solemn feasts and priests ; so that in the reign of *Jeroboam* and his successors, idolatry was established in the kingdom of *Israel*. All the kings of *Israel* were idolators, and kept up the false worship which *Jeroboam* had established. God sent several prophets to the ten Tribes, to turn them from their sins, and to preserve the knowledge of himself among them. The most eminent of these prophets was *Elijah* : he prophesied in the time of *Abab*, who was one of the wickedest of the Kings of *Israel*. At last, the kingdom (a) of the ten Tribes was destroyed, and *Samaria*, their capital city, was taken in the time of *Hosea*, the last King of *Israel*, by *Salmanasar* King of *Assyria*, who carried away the ten Tribes into his own Kingdom, from whence they were dispersed into divers countries, and have never since been settled again in their own land.

THE

(a) 2 Kings XVII.

THE kingdom of *Judab* lasted an hundred and thirty years longer than that of *Israel*. The capital city of this kingdom was *Jerusalem*, where the true God was served in the temple of *Solomon*. But idolatry crept in also into the kingdom of *Judab*. God raised up prophets from time to time, who opposed the errors and sins of that people, who threatned them with the judgments of God, and foretold the coming of the *Messias*. *Isaiab* was one of the most eminent of these prophets. There were also some good Kings, who endeavoured to abolish idolatry, as *Jeboshaphat*, *Hezekiab*, *Josiah*, and some others. But the people continuing (a) in their sins, God, after he had long threatned them, and afflicted them at sundry times by the neighbouring Kings, destroyed also the kingdom of *Judab*. *Nebuchadnezzar*, King of *Babylon*, besieged *Jerusalem* in the Reign of *Zedekiab*, the last King of *Judab*. He took it, and burnt it with the temple, and carried away the people to *Babylon*, about four hundred and twenty years after *Solomon* had laid the foundation of the temple of *Jerusalem*, and

(a) 2 Kings XXV.

and five hundred and fourscore years
before the birth of our LORD.



C H A P. VI.

*Of the time between the captivity of Baby-
lon, and JESUS CHRIST.*

THE *Babylonish* captivity lasted seventy years, as the prophet *Jeremiah* had foretold (a) it should. When these seventy years were expired, the *Jews* returned (b) into their own country, by the leave of *Cyrus* King of *Persia*, under the conduct of *Zorobabel*, to rebuild the temple of *Jerusalem*. But in this they were interrupted by the neighbouring nations, and this work was delayed to the time of *Darius*, King of *Persia*, who commanded that the temple, and the service of God, should be set up again. The prophets *Haggai* and *Zechariah* lived at that time, and they exhorted the *Jews* to labour in building the temple. Some years (c) afterwards,
Nebemiah

(a) Jer. XXV. 11, 12. (b) Dan. IX. 2 Efd.
I, IV, V. &c. (c) Neh. I, &c.

14 *An ABRIDGMENT of*

Nebemiab went into *Judea* by the permission of King *Artaxerxes*. He caused the walls of *Jerusalem* to be built, and restored order and civil government in that city.

FROM the rebuilding of (a) *Jerusalem*, in the reign of *Darius*, to the destruction of that city, which happened after the coming of *JESUS CHRIST*, there was seventy weeks of years; that is to say, four hundred and ninety years, according to the prediction of the prophet *Daniel*. The *Jews* being returned into their own country, were for some time subject to the Kings of *Persia*, and afterwards to the Kings of *Syria*. They were exposed to divers persecutions, whereof the last and most cruel was that of King *Antiochus*, (b) who plundered and profaned the temple of *Jerusalem*, and made use of torments in order to force the *Jews* to renounce their religion, as may be seen in the history of the *Maccabees*. This was he that forced *Mattathias*, and many *Jews*, to enter into a covenant together for the preservation of their religion and liberty. They
gained

(a) Dan. IX. 24. Matt. XXIV. 15. Luke XXI, 20. (b) 1 Macc. I, 2 Macc. V, VI, VII.

gained many victories by the courage and conduct of *Judas Maccabeus*, and *Jonathan*, both sons of *Mattathias*. Having recovered their liberty, and again set up the exercise of their religion, they were a long time under the government of the priests, who succeeded *Judas* and *Jonathan*, and took the title of Kings. These are they who are called *Asmoneans*. At last, the *Jews* fell under the dominion of the *Romans*, who made *Herod* King over *Judea*; and it was this *Herod* that reigned when *JESUS CHRIST* came into the world.

C H A P. VII.

Of the birth of JESUS CHRIST; of his life and death, his resurrection and ascension into heaven.

THE Time in which God had resolved to send his Son being come, *JESUS CHRIST* was born in *Judea*; and many things fell out that made his birth remarkable: Nevertheless,

less, he did not quickly make himself known to the *Jews*; nor did he begin to exercise his ministry before he was thirty years of age, and that he had been baptised by *John* the baptist, his forerunner. We have the history of the life of JESUS CHRIST in the Gospel, and there are three things principally to be considered in this history, *viz.* the doctrine of JESUS CHRIST, his miracles, and the holiness of his life. The doctrine he preached was most holy, and tends only to the glory of God, and the good of mankind. He wrought a great number of miracles, which manifested an infinite power and goodness. By these miracles he has made it appear, that he was the Son of God, and that his doctrine was true. His life was perfectly holy. We may find therein an example of all kind of virtues, and particularly of an admirable charity and humility, of an extraordinary zeal, and of a perfect indifference for the world.

JESUS having lived after this manner among the *Jews*, for about the space of four years, they crucified him, and put him to death at the feast of the passover: but he rose again the third day after

ter his death; and forty days after his resurrection he ascended into heaven, where he sits at the right hand of God; and from whence he sent the Holy Ghost to his Apostles upon the day of *Pentecost*.

C H A P. VIII.

Of the preaching of the Apostles, and the establishment of the Christian Religion.

TH E Apostles having received the Holy Ghost in the city of *Jerusalem*, began to preach the Gospel there, and to confirm their doctrine by miracles. At first, they preached only in *Judea*, and to none but *Jews*; but God having made known to them, that the Christian Religion ought to be taught to all men, they went to preach the Gospel throughout the world. The Apostles met with *Jews* in almost all the places where they came, this nation having been dispersed for a long time in divers countries. It was to the *Jews* of the dispersion that the Apostles did at first address themselves,

selves, as the book of *Acts* shews us ; and it was to them that they wrote many epistles. Nevertheless they invited all sorts of people, without distinction, as well *Gentiles* as *Jews*, to the profession of the Gospel ; and they baptized all those that would become Christians, *in the name of the Father, and of the Son, and of the Holy Ghost*. This is the substance of the doctrine which the Apostles and other ministers of JESUS CHRIST did preach ; namely, that there is but one only GOD, who created heaven and earth ; that this true GOD, who had not been sufficiently known till then, had made himself known to men by JESUS CHRIST his Son : that this JESUS, who was crucified by the *Jews*, was risen again ; that he was the Saviour of the world, the judge of all men, and that all those who would believe in him, should be eternally happy. This doctrine was preached by the Apostles with such wonderful success, that in a few years Christianity was established in the principal parts of the world.

As for the *Jews*, they were destroyed and drove out of their country, forty years

years after the death of our LORD. The city of *Jerusalem* was taken by the *Romans*, and with the temple there, laid in ruins, as JESUS CHRIST had expressly foretold; the judgments of God fell upon the *Jews*, who were dispersed throughout the world; and since that time, they have never been able to recover that destruction, but it continues upon them to this day.



C H A P. IX.

An Abridgment of the Christian Religion.

BUT in order to have a more exact knowledge of the religion preached by the Apostles, it must be known, that they required two things from men, and promised them also two things.

THE two things which the Apostles required were, that men should believe, and that they should amend their lives. They required in the first place, that men should believe in God, and in JESUS

SUS CHRIST; that the *Gentiles* should forsake their religion, and the service of false Deities, and adore and serve none but the true God, the Creator of the world; that the *Jews* should acknowledge JESUS CHRIST for the Messiah promised by the prophets; and that *Jews* and *Gentiles* both, should believe that JESUS CHRIST came into the world for the salvation of men, to make atonement for their sins, to deliver them from condemnation and death, and to purchase for all them that believe in him a title to eternal life; that they should receive his doctrine as true, and that they should persevere in the profession of it. The other thing which the Apostles required was, that those who till then had lived very wickedly, should amend their lives, and renounce their sins; of which the principal were, impiety, impurity, intemperance, cruelty, covetousness, injustice, pride, evil-speaking, the love of the world, and self-love. Those who were made Christians, renounced these sins in receiving Baptism; and they promised to live in the practice of virtue and holiness, and

to obey the commandments of JESUS CHRIST; which may be reduced to these three heads, piety towards God, justice and charity towards our neighbour, and temperance in regard to ourselves.

UPON condition that men would acquit themselves of these two duties, and would give evidence of their faith and repentance, the Apostles promised them two things: First, that all their past sins, committed in the time of their ignorance, should be pardoned: Secondly, that GOD would receive them into his covenant, and grant them salvation and life eternal. These are the two things that the Apostles gave men assurance of by Baptism; but as for those that refused to become Christians, or that being Christians, did not live as JESUS CHRIST had ordained, the Apostles declared, that they should be excluded from salvation, and were subject to condemnation and death eternal.

THIS is the sum of the Christian religion, as it was preached by the Apostles. It is our duty to adhere constantly

stantly to it, to love it, to do according as it directs, living godly in this world, and expecting our salvation from the mercy of God; that so, when JESUS CHRIST shall come at the last day to render to every one according to his works, we may escape the punishments which this religion threatens wicked people with, and partake of that glory and everlasting happiness which it promises to the faithful.





A

CATECHISM;

Or INSTRUCTION in the

CHRISTIAN RELIGION.



Concerning Religion in general.



I. Of the Necessity of Religion, and of its Fundamentals.

Question. **W**HICH is the most
necessary of all kinds
of knowledge?

Answer. That of Religion.

Q. Why do you say that this know-
ledge is the most necessary of all?

A. Be-

A. Because nothing but religion can make us perfectly happy ; and without it, we must of necessity be very miserable.

Q. How do you prove that ?

A. Because we are all of us, during the course of this life, subject to divers evils, as well of the body, as of the soul, and at last to death ; and we can find comfort and remedy against all these evils no where but in Religion.

Q. What then are the advantages that Religion procures for us ?

A. It comforts us in our afflictions ; it gives us peace and contentment of mind ; but above all, it delivers us from sin, and the fear of death ; and it gives us hope of a complete and everlasting happiness after this life.

Q. Which way is it that Religion helps us to all these advantages ?

A. By making God favourable to us, and by sanctifying us.

Q. Seeing then that there is nothing but Religion that makes us happy, ought we not to love it above all things, and to endeavour to gain the knowledge of it ?

A. Yes : and this ought to be our chief care, as long as we are in this world.

Q. But

Q. But is the knowledge of Religion sufficient to make us happy ?

A. The knowledge of Religion alone is not sufficient : The chief thing is, to live piously, and in the fear of God, as Religion enjoins.

Q. What is it then that Religion teaches us, and in what does it consist ?

A. In knowing God, and serving him.

Q. What is the foundation of Religion ?

A. The belief that there is a God.

Q. What is God ?

A. He is a Spirit, infinite and most perfect ; who created the world, and upon whom all things depend.

Q. How do we know that there is a God ?

A. We cannot see God, because He is a Spirit ; but He has made himself known to us so clearly, and we see such convincing marks and effects of his power, that we cannot doubt but that He is an infinite Spirit, and the first cause of all things.

Q. By what means has God made Himself known ? And where do we find these effects and proofs, which shew us there is a God ?

C

A. We

A. We find them in ourselves, in the world, and in the holy Scriptures.

Q. What do we find in ourselves to make us believe this truth?

A. The light of reason, and the testimony of conscience; which oblige us to acknowledge that there is a Divinity on which we depend.

Q. What is it that confirms what you have been saying?

A. The belief that there is a God, is general and common to all nations; it is also as ancient as the world; and this truth has been acknowledged in all ages, by all men, who have not sunk into brutality through ignorance or vice, altho' they have not known the true God.

Q. How does the world teach us that there is a God?

A. We cannot attentively consider the creatures which are therein, and the admirable order whereby they are governed, without acknowledging that this world is the work of an infinite power and wisdom. "For the invisible things
" of Him, from the creation of the world,
" are clearly seen, being understood by
" the things that are made, even his e-
" ternal power and Godhead," *Rom. i. 10.*

Q. Could

Q. Could not the world have been made, and subsist in the state wherein we see it, without being made and governed by God?

A. That is as impossible as for an house to build itself, or to have been framed by chance, without any man's having a hand in it; or as impossible as it is for a clock to tell the hours, without any body's having made it.

Q. What is it besides this which makes it appear that God created the world?

A. One may easily know that the world has not always subsisted, and that it had a beginning, and consequently, that some one must have created it; and He that created it can be none but God.

Q. How do you prove that the world was not eternal, and that it had a beginning?

A. There are many things that clearly prove this. We find in history the beginning of all things, the original of nations, arts and sciences, the erection of empires. We know that the world was not formerly so populous as it is at present; and that it has become so by little and little. It may be shewn when,

and by whom, the several countries of the world were first inhabited. In fine, there is no history older than about six thousand years ; which would not be so, if the world were eternal.

Q. What may be observed about men in particular ?

A. It may be seen by what was just now said, that men were not always in the world ; which proves that mankind had a beginning. And besides, when we consider how men have multiplied, and ascend from children to their fathers, we must acknowledge that there was one first man, from whom all others are descended.

Q. Is God no otherwise made known, but by nature, and by the creation of the world ?

A. He is made known more clearly and perfectly by the holy Scripture, wherein are found incontestable proofs, which make it plain that there is a God ; as we shall shew hereafter.

Q. Since then it is certain that there is a God, what does follow from thence ?

A. That we ought to look upon him as our Creator and Lord ; to thank him for all the good things that we enjoy ;

to

to have recourse to Him in our wants ;
to do his pleasure ; and to acquit our-
selves of all the duties that Religion di-
rects.

II. *Of the Truth of the Christian Religion.*

Q. ARE there not many Religions
in the world ?

A. There are four especially, viz.
the *Christian* Religion ; the Religion of
the *Jews*, who worship the true God,
but do not believe in Jesus Christ ; the
Religion of the *Pagans*, who do not
know the true God, but adore false
Gods ; and the Religion of the *Mahome-
tans*, which was set up by the false pro-
phet *Mahomet*, about six hundred years
after the coming of Jesus Christ.

Q. Which is the true Religion ?

A. The *Christian* Religion, which
consists in believing in the true God,
and in Jesus Christ. *John* xvii. 3.
“ This is life eternal, that they might
“ know thee, the only true God, and
“ Jesus Christ whom thou hast sent.”

Q. What proofs are there of the truth
of the *Christian* Religion ?

C 3

A. There

A. There are many; whereof the first and chief is this; that Jesus Christ, who is the Author of this Religion, is the Son of God.

Q. Is it true then, that Jesus Christ was in the world, and lived among the Jews at the time as is commonly believed?

A. There is nothing more certain; and all the world is agreed about it. The Jews themselves, and the other enemies of the Christian Religion, do agree, that heretofore in *Judea*, there was a certain man named *Jesus*, who gave out that he was the Son of God.

Q. Is this Jesus the *Author* of the *Christian* Religion?

A. Yes: We see by the histories of the Pagans, Jews, and Christians, that it was in his time, and by Him, that this Religion began to be set up.

Q. Who was this Jesus?

A. He was the Son of God, and the Messias, whom God had promised to send into the world.

Q. Can this be proved clearly?

A. Yes. For we find in the person of Jesus Christ, in his birth, life, death, resurrection, and in the establishment of his kingdom, the characters which the
Prophets

Prophets had foretold the Messias might be known by, as will appear by what follows in this Catechism.

Q. Can you shew another proof that Jesus Christ is the Son of God?

A. If Jesus Christ had not been the Son of God, He would have been a false Prophet, and have deceived mankind, since He said that He was the Son of God.

Q. May one believe that Jesus Christ was a false Prophet and Imposter?

A. We ought not to have such a thought, since we see nothing either in his life or in his doctrine, which looks like falshood or sin. On the contrary, his life was most holy, and his doctrine tends wholly to the glory of God, and to make men compleatly and perfectly happy.

Q. Is there no other thing in the life of Jesus Christ, that proves that He could not have been a false Prophet?

A. He wrought many miracles, as the Jews themselves do not deny; and He foretold things which came to pass since his death; particularly the destruction of *Jerusalem*, and the establishment of his church throughout the world.

Q. Can you give yet another proof of this truth ?

A. If Jesus Christ had falsely taken upon him the quality of the Son of God, and had deceived the people, the Jews would have had reason to put Him to death ; and God, who is an enemy to falshood and imposture, would not have raised him from the dead.

Q. But is it true, that Jesus Christ was raised from the dead ?

A. Yes ; and 'tis what we shall prove, when we come to speak of his resurrection.

Q. If the Jews had justly put Jesus Christ to death, and He had been an impostor, what would have happened after his death ?

A. His disciples would not have dared to have spoken of Him any more ; his Religion could never have prevailed in the world, as it did presently after his death ; and it would not have been received by so many different nations.

Q. May not a false Religion prevail in the world ?

A. A false Religion may prevail, when those that teach it do use force and authority to propagate and support it ;
when

when they have to do with people that are easy to be cheated ; when this religion flatters the inclinations and passions of men ; when those who embrace it do find their satisfaction and worldly interest in the profession of it ; or at least bring no trouble on themselves in embracing it : And thus the *Mahometan* Religion came to prevail.

Q. Can we affirm any thing of this nature concerning the Christian Religion ?

A. No : On the contrary it has been established by other means, and in circumstances wholly different.

Q. By whom was it preached ?

A. By the Apostles.

Q. What means did they make use of to propagate it ?

A. They did not make use of force ; they constrained no man to embrace it ; nor were they in a condition of doing so : but only had recourse to their preaching and miracles, at the same time that force was made use of against them.

Q. Was the Christian Religion preached to people who were easy to be imposed upon ?

A. No : It was at first preached to the Jews, Greeks, and Romans, who

34 *A CATECHISM; or Instruction*

were then the most understanding nations in the world.

Q. When and where was it preached?

A. It was preached at such times, and in such places, as any man might easily know whether the Apostles said the truth.

Q. Had the Christian Religion any thing in it to engage men to believe it, if it had not been true?

A. No. It does not procure men the pleasures and advantages of this life; it does not flatter their passions; on the contrary, it obliges them to renounce them.

Q. Were there no reasons which would infallibly have hindered men from embracing the Christian Religion, if it had been false?

A. Yes: For this Religion was hated and persecuted; and those who became Christians were exposed to all kinds of miseries, and to death.

Q. What follows from all this

A. That nothing but the force of truth could have engaged so many nations to receive the Christian Religion; and that if this Religion was not true, it would never have been established in the world, but would have been extinguished in its birth.

Q

Q. What further proofs have we, that the Religion of Jesus Christ is true?

A. The very nature of this Religion proves the truth of it. All that it teaches men, and all that it commands them to believe and to do, is perfectly conformable to right reason and justice. And if we might reasonably doubt of the truths of the Christian Religion, and of the necessity of the duties which it prescribes, there would be no such thing as certainty left in the principles of natural justice, nor in those opinions wherein all men do agree; which are the foundation of laws, and of the happiness of civil society.

Q. What difference is there between the doctrines of the Christian Religion, and those of other Religions?

A. In other Religions there are several absurd doctrines, and things to be believed, that are ridiculous, and visibly false; such as all men of sound sense have ever made a jest of. But the Christian Religion teaches nothing but what is reasonable, just, worthy of God and man, and which wise men have always approved. Hence it comes to pass, that by how much the greater measure
of

of reason men have been endued withal : so much the nearer they have come toward the Christian Religion.

Q. What are the effects which the Christian Religion has produced ?

A. It has drove out from many places of the world idolatry, and a great number of disorders and horrible crimes, which were committed when men were Pagans. It tends to make order, justice, and peace reign among men ; it sanctifies them, comforts them, and procures them the greatest happiness that they can enjoy upon earth.

Q. If the Christian religion be true, whence comes it, that there are so many people that have so little religion and piety ?

A. It proceeds from hence, That a great part of mankind do not rightly understand the Religion of Jesus Christ, and have not been well instructed therein, especially in their youth ; or because their passions and affections to the world hinder them from considering the beauty and excellence of the Christian Religion, and following its rules.

Q. What use ought we to make of all

all that we have said about the divine authority of the Christian Religion ?

A. That there is nothing more true, more excellent, nor more necessary, than this holy Religion, which the Son of God brought into the world: That we ought to believe all that it teaches us, and to do all that it commands : That if we do so, we shall be eternally happy ; and that if we fail therein, we shall be eternally miserable.

III. *Of the Holy Scripture : Of its Truth, Divine Authority, and Use.*

Q. **W**HERE are the things contained which Religion teaches us ?

A. In the Holy Scripture, which we otherwise call the *Bible*, or the Word of God.

Q. How is the Scripture generally divided ?

A. Into two parts. The Old Testament, which was written before the coming of Jesus Christ ; and the New, which was wrote since his coming.

Q. In which part is the Christian Religion

ligion chiefly and most clearly taught?

A. In the New, which comprehends the *Gospel*, or the history of the life of Jesus Christ; and the *Epistles*, which are the letters which the Apostles wrote to divers Churches, or to particular persons.

Q. What do you believe of the holy Scripture?

A. That it is true, and that God is the Author of it.

Q. How do you prove that the Scripture is true?

A. By the persons that wrote it, and by the things that it contains.

Q. Who are those that wrote it?

A. *Moses* and the Prophets wrote the Old Testament, and the Apostles and Disciples of Jesus Christ wrote the New.

Q. Are these men the authors of the sacred Books?

A. Without doubt; because ever since they were wrote, they have been quoted and acknowledged as theirs, whose name they bear, not only by Christian authors, but also by the Jews and Pagans.

Q. Ought we to believe what the Prophets and Apostles have written?

A. Yes: For they were good men,
and

and worthy of credit ; we cannot impure any crime to them ; there is nothing in their books that may give occasion for any suspicion of falshood, and we see integrity and piety plainly throughout the whole.

Q. How may we be further assured that they have said the truth ?

A. Because they reported the things that fell out in their own time, and which they knew to be true.

Q. But perhaps they had a mind to impose upon the world in writing falsities.

A. They cannot justly be accused of that, for they had no reason to impose upon the world ; so far from that, that if they had had any regard to their own interest and quiet, they would not have published what they wrote.

Q. If the Apostles and Prophets had designed to have deceived the world, were they able to have done it ?

A. No : Because there was an infinite number of persons, who knew whether what they wrote was true. So that if they had written falsities, they would have been rejected and confounded, and
their

their writings would not have been received as divine.

Q. May not the truth of the Scripture be also proved by the things which it contains?

A. It proves itself by the histories which it relates, by the doctrines which it teaches, and by the commandments which it prescribes.

Q. What say you of the histories of the holy Scripture?

A. They are most true and most certain. There is not any ancient history which has so many proofs of its truth, as the sacred History; so that if one doubts of the things which the Scripture relates, there is no longer any certainty in the world of things past, nor can we give credit to any history.

Q. What other proof is there of the truth of the sacred History?

A. This; that it agrees as to times, events, persons, and other principal circumstances, with all other histories that are looked upon as most faithful; as also with those of the Pagans, who wrote before and after the coming of our Lord Jesus Christ.

Q. Can

Q. Can you give any example of this?

A. The history of the *Flood*, that of the destruction of *Sodom* and *Gomorrab*, that of the *Jewish* nation, and of the *Kings* mentioned in the holy Scripture, and many others, which are confirmed by the testimony of heathen authors.

Q. What say you concerning the doctrines which the holy Scripture teaches?

A. They agree with the light of reason, and with the natural opinions of all men. Such are these doctrines; “That
“there is a God, and that there are punishments for the wicked, and rewards
“for the good.”

Q. What say you of the commandments which the holy Scripture contains?

A. I say the same as I said of its doctrines; they are agreeable to that which nature, reason, and conscience dictate to all men. It is also what has been believed by all mankind, in all ages, and always will be believe; “That we must
“fear the Deity, be just and temperate,
“and not do to others what we would
“not have them do to us.”

Q. Is it sufficient to believe that the holy Scripture is true?

A. We must besides that acknowledge

ledge that it is divine, and that GOD is the Author of it.

Q. Were they not men who wrote it ?

A. Yes : But they did it at the commandment of GOD, and by the inspiration of his Spirit. " All Scripture is " given by inspiration of GOD," 2 *Tim.* iii. 16.

Q. How do you prove that this book came from GOD, and not from men ?

A. Because we find several things therein which could not come from men, and which could come from none but GOD.

Q. What things are these ?

A. They are chiefly four. The first is, that we find in the Scripture a doctrine so holy, so sublime, and so perfect, that none but GOD could be the Author of it.

Q. What is there particular and divine in the holy Scriptures besides this ?

A. It is accompanied with an admirable efficacy, and with the power of the Spirit of GOD, which sanctifies the heart, and filleth it with unspeakable consolation and joy.

Q. Which is the third thing by which we may know the Scriptures to be divine ?

A. It

A. It is the miracles which the Prophets and Apostles have wrought, and which do prove that God sent them, and spake by them.

Q. Which is the fourth proof of this truth?

A. It is taken from the prophecies or predictions of things to come.

Q. How do the prophecies prove the Scripture to be divine?

A. Because it is impossible that any man should know and foretel things to come, a long time before they come to pass. Since then prophecies cannot proceed from men, we must of necessity own they proceed from God.

Q. Do not prophecies prove clearly that there is a God?

A. They prove it with the greatest evidence, and in an invincible manner: For if there was not an infinite Spirit, which knew what was to come, it would be impossible that there should ever have been any prophecies. Since then there are prophecies; since we see them, and read them in the holy Scripture, it necessarily follows, that there is a God.

Q. Might it not be said, that these prophecies were not made before the things

things foretold by them had happened, but that they were written afterwards ; and therefore, that they are not true prophecies ?

A. This cannot be maintained at all ; for it is manifest and incontestable, that many ages before Jesus Christ came into the world, the Jews had the Old Testament, and the Predictions of the Prophets, just as we have them now. It is also certain, that the three first gospels were published a long time before the destruction of *Jerusalem* happened, and before the other events, which are therein foretold, came to pass.

Q. After having shewn that the holy Scripture is true and divine, tell me why it was given to us ?

A. God gave it us to instruct us in his will, and to teach us what is necessary for us to know and to do, in order to be saved.

Q. How ought we then to look upon the holy Scripture ?

A. As the only rule of our Faith, and the only foundation of Religion.

Q. What use ought we to make of the word of God ?

A. We

A. We ought carefully to read it, and to meditate upon it.

Q. Can we not be sufficiently instructed by men, without making it necessary to read the holy Scripture?

A. No: for men may deceive us, and we cannot know whether they tell us the truth, but by the Scripture.

Q. Have all Christians a right to read it?

A. Yes. God commands them to do so; and it is for the people that it was given.

Q. But can the common people understand it when they read it?

A. There are some difficult and obscure places in the Scripture, which every body cannot understand; but the things necessary for salvation are there expressed in so plain and clear a manner, that there is no body but may easily understand them.

Q. What do we learn in reading this divine book?

A. We learn therein to know God, and to serve him: It is by *searching the Scriptures*, and examining them, that we hope to "obtain life eternal," *John v. 39.* They make us "wise unto salvation,"

tion, through faith which is in Christ
 Jesus; and the holy Scripture is
 profitable for doctrine, for reproof,
 for correction, for instruction in right-
 eousness; that the man of God may
 be perfect, thoroughly furnished unto
 all good works, 2 *Tim.* iii. 15, 16,
 17.

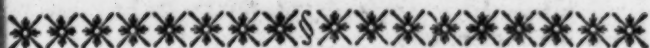
Q. How then must we read the word
 of God, in order to reap this fruit from
 it?

A. With good dispositions.

Q. What are these good dispositions?

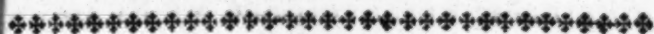
A. We must have an attentive and
 teachable mind, and humble heart; and
 above all, a sincere intention to do the
 will of God.





PART I.

*Concerning Faith, and the Truths of
the Christian Religion.*



S E C T. I.

Concerning Faith, and the Apostles
Creed in general.



I. Of FAITH.

Q. **H**OW many parts are there of
the Christian Religion?

A. Two: The first treats
of FAITH, or the truths which a Chris-
tian ought to believe. The second treats
of our DUTY, or the things which we
ought to do.

Q. In order to understand what Chris-
tian Faith is, it is necessary to know
what these words, *Believe* and *Faith*, do
signify: Tell me then what they mean?

A. They signify one and the same
thing; namely, the belief and persua-
sion

sion that one has, that such a thing is true and certain.

Q. When are we assured that a thing is true and certain?

A. We may be assured two ways. First, when we see and know it to be so ourselves; as, we believe that there are men in the world, because we see them. Secondly, when we have reason to believe that a thing is true, though we do not see it; as we believe many things which we have never seen, when persons worthy of credit do assure us of them; or when there are other reasons which will not suffer us to doubt of them.

Q. In which of these two ways do we believe the truths of Religion?

A. Chiefly in the second; for we do not see the greatest part of those things which the Scripture teaches; but we ought to believe them as firmly as if we saw them: "Faith is the substance of things hoped for, the evidence of things not seen," *Heb. xi. 1.*

Q. Have we reason to believe the things that are contained in Scripture?

A. Yes: The Scripture contains nothing but what is most true, and what comes

comes from God ; and this has been proved before.

Q. Upon what then is our Faith founded ?

A. It is founded upon this principle, that God is true in all that He says, that the Scripture comes from Him, and that the things which we believe are contained in the Scripture. Thus our Faith is as sure and certain, as it is certain that God cannot lie ; that the holy Scripture is the Word of God, and that our belief is conformable to the holy Scripture.

Q. What then is Faith ?

A. It is a belief and firm persuasion of the truths that God has revealed in his word.

Q. What are those things, the belief whereof is true Faith, and makes a man a Christian ?

A. A Christian ought to believe all that is in the Gospel ; but above all, he ought to believe that Jesus Christ is the Son of God, and the Saviour of the world ; that He died for our sins, and that He has procured salvation and eternal life for all those that believe in Him, and obey Him.

Q. Is it sufficient to true Faith and
D salvation,

salvation, only to believe that the Gospel is true, and that Jesus Christ is the Saviour of the world?

A. No: Besides this, it is necessary that this belief should have its effects.

Q. What are the effects of true Faith?

A. It produces three effects. The first is, that those who believe it, ought to make publick profession of the Christian Religion. This is what *St Paul* teaches, *Rom. x. 9, 10.* " That if thou shalt confess with thy mouth the Lord Jesus, " and shalt believe in thine heart that God " hath raised him from the dead, thou " shalt be saved. For with the heart man " believeth unto righteousness, and with " the mouth confession is made unto salvation. "

Q. What is the second effect of Faith?

A. It causes obedience to the commandments of God, and holiness of life.

Q. How does Faith produce obedience?

A. Thus; because it is very difficult for a man that knows God, and is verily persuaded that Jesus Christ is our Saviour, and that the commandments, promises, and threatnings of the Gospel are true, not to be filled with love and thank.

thankfulness toward God, and not to make it his whole business to escape hell torments, and obtain life everlasting.

Q. Can we have true Faith when we do not obey the commandments of God?

A. This is impossible: "He that saith, 'I know Him, and keepeth not his commandments, is a liar, and the truth is not in him,' 1 *John* ii. 4. St *James* declares the same thing, Chap. ii. 14. 'What doth it profit, though a man say 'he hath faith, and have not works? 'Can faith save him? Faith, if it hath 'not works, is dead.'"

Q. What is the third effect of Faith?

A. Trust in God, and the comfort that proceeds from the assurance which the faithful have, that God, according to his promises, will pardon their sins for the sake of Jesus Christ, and grant them life eternal. St *Paul* observes this effect of Faith, in the Epistle to the *Romans*, Ch. v. 1. "Being justified by Faith, we 'have peace with God, through Jesus 'Christ our Lord.'"

Q. May all men attain to this trust in God?

A. All men may be very well assured that God is merciful, and disposed to be

gracious toward them, provided that they believe in Him, and obey Him. But there are none but those who have a true Faith, and a sincere Repentance, that ought to assure themselves that they shall partake in the benefits of the death of Jesus Christ; and that they are in a state of Salvation.

Q. How can any man know whether he has this Faith, and this Repentance?

A. This cannot be certainly known any other way than by good works, and the study of holiness.

Q. Ought those therefore to trust in God, and in the merits of Jesus Christ, that live in sin?

A. No: This trust would be false and deceitful, since God never promised any thing to sinners who are not converted.

Q. Which of these then is the most certain mark of a true Faith? Is it the profession of the Christian Religion, trust in God, or obedience to his commandments?

A. It is obedience: For hypocrites can make a publick profession of the Christian Religion; sinners can rashly, and without reason, rely on the mercy of God; but he that obeys the com-
mand-

mandments of GOD, has necessarily the true Faith, and it is impossible but that Faith should be sincere and agreeable to GOD, when it produces nothing but good works and holiness.

II. *Of the Apostles Creed.*

Q. **W**HERE do we find those things that Christians ought to believe?

A. In the Apostles Creed.

Q. What is this Creed?

A. It is a collection, and an abridgment of the principal articles of the Christian Faith.

Q. Was this Creed composed by the Apostles?

A. No; as appears from many reasons; and chiefly these two. First, If the Apostles had been the authors of the Creed, it would presently have been received in all churches, and joined to the sacred books of the New Testament, which yet never was done. And Secondly, This Creed was not formed in the terms we now have it, till a long time after the death of the Apostles.

Q. Why then do they call it the Apostles Creed ?

A. Because it is an abridgment of that doctrine which the Apostles preached every where.

Q. What is the original of this Creed ? and how was it made ?

A. It came from the order which our Lord had given to the Apostles, to baptize " in the name of the Father, and of the Son, and of the Holy Ghost." In pursuit of this order, those whom they baptized were obliged to make a confession of their faith, and to declare that they believed in God the Father, and in Jesus Christ his Son, and in the Holy Ghost. This confession of the Christian Faith was very simple and short at the beginning ; but the form of it was enlarged by degrees, on account of some errors which crept in among the Christians.

Q. How many parts are there in the Creed ?

A. There are three. In the first, we profess to believe in God the Father, who created the world. In the second, that we believe in Jesus Christ, who redeemed us. And in the third, that we believe in the Holy Ghost, who sanctifie us.

Q. Since

Q. Since then there is but one God only, why should we believe in the Father, in the Son, and in the Holy Ghost ?

A. Because the Holy Scripture teaches us that in the divine Essence there is the Father, the Son, and the Holy Ghost, who are but One only God.

Q. Where is mention made of these Three ?

A. In the twenty eighth chapter of *St Matt.* ver. 19. where Jesus Christ commands " to baptize in the name of the Father, and of the Son, and of the Holy Ghost." In the thirteenth chapter of the second Epistle to the *Corinthians*, verse 13. " The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost, be with you all." In the first Epistle of *St John*, ch. v. 7. " There are Three that bear record in heaven ; the Father, the Word, and the Holy Ghost ; and these Three are One."

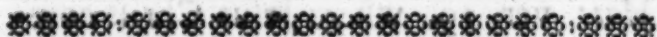
Q. How does the holy Scripture farther teach us this doctrine ?

A. The holy Scripture distinguishes the Son and the Holy Ghost from the Father ; and it attributes the divinity to them ; from whence it follows, that since

there cannot be Three Gods, the Father, the Son, and the Holy Ghost, are only One and the same God.

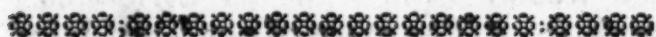
Q. Why are we obliged to believe this doctrine of the Trinity?

A. We ought to believe it, because the Scripture teaches it, and to acquiesce in what God hath revealed to us concerning it in his word, without presuming to pry curiously into this mystery.



S E C T. II.

Of the First Part of the Creed.



I. Of Faith in God.

Q. **W**HICH is the first article of the Creed?

A. This; “ I believe in God, the Father Almighty, Maker of heaven and earth.”

Q. Why is this the first article?

A. Because the first thing to be believed is, that there is a God; and because it is upon this belief that all religion is grounded.

Q. How does this Creed represent God to us?

A. By

A. By calling Him "the Father Almighty."

Q. Why do we give the title of *Father* to God?

A. Because He is the Creator and Lord of all things; as St *Paul* says, 1 *Cor.* viii. 6. "To us there is but one God, the Father; of whom are all things." We call Him Father more especially, because He is the Father of our Lord Jesus Christ, and of Christians.

Q. What signifies this word *Almighty*?

A. That God has all things in his power; that He is the Author of them; and that He may and can do all that He sees good.

Q. What are the chief perfections of God?

A. He is eternal, and depends upon none; He is spiritual, immortal, infinite, and present every where; He knows all things, He can do all things, He is all-good, all-wise, perfectly holy, absolutely righteous, and He enjoys a perfect happiness.

Q. Is it necessary to know these excellencies and perfections of God?

A. Yes: Because they are the foundation of the service and obedience which we owe to Him.

Q. What

Q. What is it to believe in God ?

A. It is first of all, to believe that there is a God ; and in the second place, to serve Him, to worship Him, to expect our happiness from Him alone. It is in these two things that Faith and Religion do consist, as the Apostle says, *Heb. xi. 6.* " He that cometh to God must " believe that He is, and that He is a re- " warder of them that diligently seek Him."

Q. Is the being of a God all that we believe in this article ?

A. No : We do farther profess in this first article of the Creed, to believe that there is but One God only.

Q. And is there then but One God ?

A. There can be but One. Reason tells us, that God is above all, and that there cannot be many *Almighties* ; and the Scripture points out this truth to us, *Deut. vi. 4.* " The Lord our God is One Lord."

Q. Do all those, who make profession of believing in God, believe truly in Him ?

A. No. Those who do not obey his commandments, do not believe in him. " They profess that they know God, but " in works they deny Him," *Tit. i. 16.*

And

And in the same Epistle St *Paul* says, chap. iii. 8. " That they which have believed in God, ought to be careful to " maintain good works."

Q. What does Faith in God oblige us to?

A. To godliness. For since there is a God, we ought to acknowledge that we depend on Him, and to worship Him. Since He is our Father, we ought to love and reverence Him: And since He is Almighty, we ought to hope for all things from him, if we do acquit ourselves of our duty; and to fear his anger, if we offend Him.

II. *Of the Creation of the World, and of Providence.*

Q. **W**E have seen that the first Thing in Religion that is to be believed is, that there is a God. Which is the second?

A. That God made the World.

Q. Where do we read the history of the Creation of the world?

A. We read it at the beginning of the book of *Genesis*.

Q. How

Q. How did God make the world ?

A. He made it by his Word.

Q. In how many days did He make it ?

A. In six days. *Moses* relates the order in which God proceeded, and what things He made in each day ; and this may teach us, that God formed all creatures without exception.

Q. What is the third thing that must be believed in Religion ?

A. That God governs the world by his providence.

Q. What do you mean by the providence of God ?

A. I mean, that God preserves the world, and all creatures that are therein ; and that He governs it in such manner, that nothing comes to pass in it without his will or permission.

Q. Is it necessary to believe that there is a providence ?

A. Yes : For if men did not believe that God guided all things by his providence, there would be no Religion among them ; they would not call upon Him, thank Him, trust in Him, fear his judgments, nor hope in his promises.

Q. By what proofs may it be made appear,

appear, that there is a providence which guides all things ?

A. It is proved several ways: 1. By this, that there is a God which created the world ; for if there is a God that created it, it is a thing very worthy of Him, and of his excellencies, and altogether necessary, that He should govern the world.

2. The wonderful order which we see in the world, obliges us to acknowledge a providence; for this order could not proceed from creatures, who are for the most part destitute of reason, and who cannot govern themselves ; and therefore it must needs proceed from God.

3. The extraordinary things that have happened from time to time ; as the flood, miracles, and other like events, do shew that there is a Cause, Free and Almighty, which governs this world.

4. The holy Scripture teaches us, that God governs all things ; that He is Lord of all creatures, animate and inanimate, and that He makes them act what He sees good ; that life and death, prosperity and adversity, do proceed from Him ; that He preserves men and beasts ; that He takes care of man in particular ;
and

and that He is privy to their actions, and to their very thoughts.

5. Lastly, the prophecies prove it in a manner altogether clear, that God knows all things, even what is to come; and that He is the disposer of all events.

Q. If there is a providence, whence comes it that good men are afflicted in this world, and that the wicked are prosperous?

A. It proceeds from hence; that it is not in this life, but in the life to come, that God determines to punish the wicked, and reward the good. Besides, there are many reasons taken from the glory of God, from his goodness, justice, wisdom, and the good of mankind, which will not allow that the righteous should be perfectly happy in this world, and that the wicked should be always punished here. Lastly, the happiness which the wicked do enjoy in this world, is not true happiness; and the afflictions which good men endure here, do not hinder them from being happy.

Q. Does providence govern all things after the same manner?

A. No: There is a two-fold difference observable in his manner of governing.

ing. The first is, that God does not govern creatures destitute of reason, in the same manner as he governs reasonable creatures.

Q. How does He govern each of these?

A. He governs the inanimate creatures meerly by his almighty power; whereas He governs men not only by his power, but also by his laws.

Q. Which is the second difference?

A. There are some things which God does, and of which He is the cause and the author; and there are others, of which He is not the author; but only permits them: And thus it is that He permits sin.

Q. Is God the cause and the author of the evil that men do?

A. No; and it would be an horrible wickedness and blasphemy to say so.

Q. Does not sin, for all that, depend upon providence?

A. Yes.

Q. When men commit sin, how far is the providence of God concerned in it?

A. God continues to men the powers necessary for action, and permits the occasions of sinning to be laid before them.

Q. But

Q. But can God permit thus much without prejudice to his justice and holiness?

A. Yes: For these occasions do not inevitably draw men into wickedness; God does not push them on to sin; on the contrary, He turns them from it, and presents them with opportunities and means of escaping the sin.

Q. But could not God hinder those occasions of sinning from presenting themselves?

A. Without doubt He could; He could take from men the power of sinning, and life itself; but then God must not act any longer with them as with reasonable creatures, but rather work continual miracles. And so, if God should take away from men the power or opportunities of sinning, their obedience could not be tried, and there could not be any judgment after this life.

Q. How does providence interpose yet farther in sin?

A. It interposes thus; that God puts a stop to it when He pleases; and that He makes use of it for the execution of his own purposes. This we see in the history

history of the Patriarch *Joseph*, and in that of our Lord Jesus Christ.

Q. What use ought we to make of the doctrine of providence ?

A. It ought to excite us to godliness. For if God governs all things, and if He has a particular care of men, it may teach us, that we are beholden to Him for all the good things that we enjoy ; that we are always in his presence ; that He is privy to all our actions ; that we must one day give an account of them ; and that therefore we ought to live righteously before Him, and be afraid of offending Him.

Q. What are the particular duties, which the doctrine of providence obliges us to ?

A. There are three of them. The first, that we ought to trust in God, and to believe that He will take care of us ; and that He will grant us all that is necessary, as well for the body as the Soul.

Q. Who are those that God takes particular care of ?

A. He takes care of all men, and He does good to all. But He takes particular care of those that fear Him ; his providence watches always over them,
and

and turns all things to their good. *Rom. viii. 28.* "All things work together for good, to them that love God."

Q Which is the second duty?

A. It is to be humble and thankful in prosperity, to praise God for it, and not to abuse the favours that He grants us, but to make a good use of them.

Q Which is the third duty?

A. To be patient under afflictions, and to profit by them.

III. *Of the Sin of Adam, and of its Consequences.*

Q **A**FTER having spoken of God, of the Creation, and of Providence; what remains to be known, before we go to the second part of the Creed?

A. We must know, that all men are sinners; and that it was necessary that Jesus Christ should come into the world to save them.

Q In what state was *Adam*, the first man, when God created him?

A. He was created good, and after the image of God.

Q In what consisted this image of God in man?

A. In

A. In this : That God gave him a nature more perfect and more excellent than that of other creatures here below ; and that He created him good and righteous ; and that He gave him power over all the animals and other creatures, *Gen.* i. 26.

Q. Did *Adam* continue in this state of innocence wherein God had created him ?

A. No ; he fell into sin, as *Moses* relates in the third chapter of *Genesis*.

Q. Why is this history of the Sin of *Adam* related in Scripture ?

A. That we may know that Sin is near as old as the world ; and to teach men, that God is not the Author of Sin.

Q. Where was *Adam* put after his creation ?

A. He was put into the garden of *Eden*.

Q. What law did God give him ?

A. He gave him the law of nature ; but besides that, He gave him a particular law, by which He forbid him, upon pain of death, to eat of the fruit of a certain tree, called, " The tree of the knowledge of good and evil."

Q. Why did God give a law to *Adam* ?

A. To

A. To shew that man was not independent, and to try his obedience.

Q. But why did God give him a law, forbidding a thing that seemed to be of so little importance?

A. This law was considerable enough, since it engaged *Adam* to obedience towards God: It was agreeable to that state of innocence wherein man was at that time; and *Adam* was the more obliged to keep this law, since there was so little trouble in the observation of it.

Q. By whom was *Adam* persuaded to transgress the command that God had given him?

A. He was persuaded by *Eve* his wife, who had been deceived by the Serpent, and by her own concupiscence.

Q. What were the consequences of *Adam's* Sin?

A. The miseries of this life, and chiefly death.

Q. What hurt has *Adam's* Sin done to his posterity?

A. It has made them subject to sin and death. *Rom. v. 12.* "By one man Sin entered into the world, and Death by Sin; and so death passed upon all men, for that all have sinned."

Q. Are

Q. Are all men sinners, and inclined to evil?

A. Yes, from their infancy ; and this evil disposition, with which they are all born, is that which is called *Original Sin*.

Q. In what state was the world soon after the creation?

A. Sin began to reign therein, and the corruption became so great, that God sent the Flood, which destroyed all mankind except *Noah* and his family.

Q. What happened after the Flood?

A. Idolatry was set up, and God chose and called *Abraham*, from whom the Jews are descended, who were the only people who knew and served the true God, before Christ came into the world.

Q. What was the condition of other nations?

A. The knowledge of God was preserved in divers places, after the deluge, for some time ; but at last, idolatry and vice grew in fashion every where ; and the world was in this condition till the coming of our Lord.

Q. Did God intend to leave the world in this condition ?

A. No ; He promised to send men a Redeemer. These promises were made to

to *Adam*, to *Abrabam*, and to the Patriarchs. GOD repeated them to the Jews by the Prophets, and fulfilled them when he sent Jesus Christ.

Q. For what then, did Jesus Christ come into the world ?

A. To rescue men from sin, death, and damnation, to which *Adam's* fall had made them liable.

S E C T. III.

Of the Second Part of the Creed.

I. *Of faith in Jesus Christ, of his Titles, Offices, and of his Person.*

Q. **W**HAT doth the second part of the Creed treat of ?

A. Of Faith in Jesus Christ.

Q. Is it necessary to believe in Jesus Christ ?

A. Yes ; Faith in Jesus Christ is that which distinguishes Christians from Jews ; and without this Faith we cannot obtain eternal life.

Q. But is it not enough to believe in God the Father ?

A. It

A. It is necessary to believe in Jesus Christ, not only because it was He that taught us to know God aright; but chiefly because it is Jesus Christ that hath reconciled us to God; and because we cannot be saved but by Him. *John* xiv. 6. "I am the way, and the truth, and the life: No man cometh unto the Father but by me." And *Acts* iv. 12.

Q. What is it to believe in Jesus Christ?

A. It is, first of all, to believe that Jesus Christ is the Son of God, the Messiah, the Saviour of the world, and to ground all the hope of our Salvation upon Him alone; and in the second place, to make publick profession of his doctrine, and to obey Him.

Q. What is the meaning of the word *Jesus*?

A. It signifies Saviour; and our Lord was called by this name by God's commandment, because He was to save men from their sins; as the Angel said to "*Joseph*: Mary shall bring forth a Son, and thou shalt call his name *Jesus*; for He shall save his people from their sins," *Matt.* i. 21.

Q. How

Q. How has Christ saved us from our sins?

A. He came not only to deliver us from condemnation, and the punishments due to our sins; but also to deliver us from sin itself, to free us from corruption, and to sanctify us.

Q. What signifies the name *Christ*?

A. It signifies *Anointed*; and the title *Messias* signifies the same thing. So that this name shews, that Jesus Christ is the great Saviour which God had ordained for men, and whom the Jews expected.

Q. We have already seen that Jesus Christ is the *Messias*; now explain more particularly what the word *Christ* signifies?

A. To understand it, we must know, that it was a custom formerly to anoint those persons who were constituted Kings, Priests, or Prophets, with precious and holy oil: And so this name of *Christ*, which was given to Jesus, shews, that He was constituted to exercise these three offices.

Q. Does this name *Christ* signify nothing else?

A. It signifies that Jesus was endued with the Holy Ghost; and that He received

ceived from God the gifts necessary for his becoming our King, Priest, and Prophet.

Q. What are these gifts ?

A. A perfect knowledge of the will of God, the power of working miracles, compleat holiness, the Holy Ghost, which He was to pour out upon his church, and an unbounded power in heaven and earth.

Q. Was the Messias to be King, Priest, and Prophet ?

A. Yes ; the Prophets have spoken of him as of a King. *Psalms* ii. " I have set my King upon my holy hill of Sion." He is called a Priest in *Psalms* cx. " Thou art a Priest for ever, after the order of Melchizedec." And *Moses* had promised Him as a Prophet, *Deut.* xxiii. 15. " The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me, unto Him ye shall hearken."

Q. Why do we give Him the title of King ?

A. Because He reigns over all things, and particularly the church.

Q. Of what nature is this Kingdom of Jesus Christ ?

E

A. The

A. The Jews did believe that the Kingdom of the Messias was to be a temporal Kingdom; but it is a spiritual and an heavenly Kingdom, as Jesus Christ himself said to *Pilate*, *John xviii. 36.* "My Kingdom is not of this world."

Q. Wherein does this Kingdom consist?

A. In this; that Jesus Christ reigns in our hearts, and governs us by his word and Spirit, in that He destroys the enemies of our salvation, which are the devil, the world, sin, and death; and in that He intends to make us reign in glory.

Q. Why do we call Him a Priest?

A. Because He offered up Himself as a Sacrifice, to make atonement for our sins by his death; and because He is gone into Heaven there to intercede for us.

Q. Why do we call Him a Prophet?

A. Because He taught men the will of God; and this He did in his own Person, during his continuance upon earth; and by the ministry of his Apostles, after his ascent into Heaven.

Q. Since then that He is our King, our Priest, and our Prophet, what is our duty towards Him?

A.

A. It is to put our trust in Him, as in our only Saviour; to believe the doctrine that He has taught us, and to serve Him faithfully, in hopes that He will grant us salvation and life eternal.

Q. Whence comes the name of *Christian*, which we bear?

A. It comes from the name of Christ; and this name was given, in the time of the Apostles, to those that believed in Jesus Christ, and made profession of his doctrine.

Q. What does this name oblige us to?

A. It is a name of excellence and great honour, and it obliges us to great degrees of holiness.

Q. Why is Jesus Christ called the only begotten, or the only Son of God?

A. It is not only because God caused Him to be born of the holy virgin in a miraculous manner, and because He raised Him from the dead, and made Him sit at his right hand, but it is chiefly, because Jesus Christ is of the same nature with God his Father.

Q. Is Jesus Christ God?

A. Yes; He Himself said, that He "was before Abraham," *John viii. 58.*

"Verily, verily, before Abraham was,

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³³ I am." He is called God, *John* i. 1.
³³ In the beginning was the Word, and the
³³ Word was with God, and the Word
³³ was God." And *Rom.* ix. 5. ³³ Who
³³ is over all, God blessed for ever," *Amen.*

Q. What other proof is there of the divinity of Jesus Christ?

A. The Scripture attributes the perfections of the divine nature to Him : It tells us, that He is above all, that He knows all things, that He is almighty ; it teaches us to worship and call upon Him, which we might not do if He was not infinite, and present every where.

Q. What advantage do we reap by believing that Jesus Christ is God ?

A. It shews us that his death is of infinite value, and that He has power sufficient to rule over us, to hear us, to judge the world, to raise us from the dead, and to give us everlasting life. It serves also to make us acknowledge the greatness of the love of God, in that He gave his own Son to be our Saviour ;
³³ God so loved the world, that He gave
³³ his only begotten Son, that whosoever
³³ believeth in Him should not perish,
³³ but have everlasting life."

II. Of the Birth and Life of Jesus Christ.

Q. **W**E have seen that Jesus Christ is God; is He not also man?

A. He is very God and very man.

Q. How was He born?

A. He was born in a miraculous manner; for "He was conceived of the Holy Ghost, and born of the virgin *Mary*."

Q. What is the meaning of this article?

A. That the Holy Ghost, by his almighty power, did form the human nature of our Lord Jesus Christ in the womb of the blessed virgin *Mary*.

Q. Where is this shewn?

A. In the first chapter of *St Luke*.
 "The Holy Ghost shall come upon thee,
 "and the power of the Highest shall
 "overshadow thee; therefore also that
 "holy Thing which shall be born of thee,
 "shall be called the Son of God."

Q. Did the Holy Ghost do nothing else, but only form the body of our Lord.

A. He sanctified it in such a manner, that Jesus Christ was free from Sin.

Q. Was this birth foretold?

E 3

A The

A. The Prophet *Isaiab* spake of it in these words, ch. vii. 14. "Behold, a virgin shall conceive and bear a Son, and shall call his name Immanuel; which is, being interpreted, God with us."

Q. Of what family was the holy virgin?

A. She was of the family of King *David*, and of the tribe of *Judah*, in which the *Messias* was to be born, according to the predictions of the Prophets.

Q. Ought we to worship the mother of our Lord?

A. No; for the Scripture does not order it, and it forbids us to worship any other but God: But we ought to reverence her memory, to celebrate her happiness, and to imitate her virtues.

Q. In what place was *Jesus Christ* born?

A. He was born at *Betlehem*, according to the Prophecy of *Micah*, v. 2. and *Matt.* ii. 6. "Thou, *Bethlehem*, in the land of *Judah*, art not the least among the Princes of *Judah*; for out of thee shall come a Governor, that shall rule my people *Israel*."

Q. At what time was He born?

A. At

A. At the time that the Messias was to come into the world. For He was born when the seventy weeks, that is, the four hundred and ninety years after the captivity of *Babylon* (which, according to the Prophecy of *Daniel*, chap. ix. ought to intervene) were near upon expiring; and while the state of the *Jews*, and the second temple, were yet in being, which was foretold *Gen.* xlix. 10. *Hag.* ii. 9. and *Mal.* iii. 1.

Q. What follows from all this?

A. That Jesus Christ is the Messias promised by the Prophets.

Q. Why was this article, concerning the birth of Jesus Christ, put into the Creed?

A. To shew that Jesus Christ is very man, of the posterity of *Adam*, and like to us in all things, sin only excepted.

Q. Is it necessary to believe that Jesus Christ is very man, and that He was born?

A. Yes; since it was foretold that the Messias should be born of *Adam*, and of *Abraham*. Moreover, it was necessary that Christ should be a man, that He might live amongst men, and chiefly that He might die for them, and that

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in his person we might have a pledge of our Resurrection.

Q. At what age did our Lord begin to exercise his ministry?

A. At the age of thirty years.

Q. Whom did God send before Him?

A. He sent *John* the Baptist to prepare the Jews to believe in Jesus Christ, and to receive Him.

Q. What did *John* the Baptist do?

A. He preached repentance, he shewed the coming of the Kingdom of God, and he baptized those who believed at his preaching, and confessed their sins.

Q. Where have we the history of the life of our Saviour?

A. In the four Gospels.

Q. How many things ought we to observe in the life of Jesus Christ?

A. Three things; the doctrine which He taught, the miracles which He wrought, and his perfect holiness.

III. *Of the Sufferings and Death of Jesus Christ.*

Q. **W**HAT sufferings do we speak of in the Creed, when we say that Jesus Christ suffered? A.

A. Those which He endured at the end of his life, when he was taken, and condemned to die by the Jews.

Q. What ought to be considered in these sufferings?

A. The pains which He endured, and the shame to which He was exposed.

Q. But what is the most remarkable thing in his passion?

A. His terrors, and that extreme sadness of his soul, which made Him say in the garden, " My soul is exceeding sorrowful, even unto death ;" and upon the Cross, " My God, my God, why hast thou forsaken me ?" *Matt. xxvi. 38. and xxvii. 46.*

Q. Why did He endure all this?

A. Because He died to expiate the sins of men?

Q. In what manner did Jesus Christ suffer?

A. He suffered innocently, and without having done any evil; He suffered voluntarily, and of his own accord; and He suffered patiently, with an entire resignation to the will of God, and with perfect charity toward his enemies.

Q. What does this teach us?

A. That the sufferings of our Saviour were

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were exceedingly acceptable to GOD; and that we ought patiently to endure afflictions, according as St *Peter* teaches.

“Christ also suffered for us, leaving us
“an example, that we should follow his
“steps,” 1 *Pet.* ii. 21.

Q. Who was *Pontius Pilate*?

A. He was Governor of *Judea*, made so by the Emperor of *Rome*, and was a heathen.

Q. Of what use is the mention of *Pontius Pilate* in the Creed?

A. First, This shews the time when the death of Jesus happened, and confirms the truth of this history. 2. This shews that the Jews were subject to the power of the Romans, and their authority was taken from them, which *Jacob* foretold, *Gen.* xlix. 10. Lastly, it is observable, that Jesus Christ was not put to death in a tumultuous manner, but appeared before a Judge, to the end that by all that passed at the time of his condemnation, it might appear that He was innocent, and that He did not die for his own transgressions.

Q. What punishment did our Lord endure?

A. The punishment of the cross.

Q. What

Q. What was particular to this punishment?

A. It was a punishment extremely painful and cruel, and at that time looked upon as infamous and cursed. For this reason they inflicted it on the greatest malefactors, as we see in the two thieves that were crucified with our Saviour.

Q. What is to be observed from Jesus Christ's enduring this kind of death?

A. That He was treated as if He had been guilty of the greatest crimes, and that "He was numbered with the transgressors"; in which we see the hatred which the Jews bore Him, the greatness of his sufferings, and his profound humiliations. But above all, God permitted it, to the end that it might appear, by the very kind of this death of Jesus Christ, that "He hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree," *Gal. iii. 13.*

Q. Was it not enough that Jesus Christ should suffer?

A. No; it was necessary that He should die.

Q. Why

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Q. Why was it necessary that Jesus Christ should humble Himself even unto death?

A. That He might make atonement for the sins of men, and fully satisfy the justice of GOD. Besides this, it was God's pleasure that his Son should die, and afterwards rise again, thereby to make the hope of the resurrection more certain, 1 Cor. xv.

Q. Since then that Jesus Christ has satisfied for us, may we hope that if we do whatever we please we may still have salvation? And have we nothing more to fear?

A. Jesus Christ, by his death, did procure salvation to such only that believe in Him and obey Him, *Heb. v. 9.* But as for those that do not obey Him, his death does them no good; and it ought to make them fear the severest judgments of God.

Q. What effect then ought the death of our Lord to produce in us?

A. It ought to engage us to live a holy life, and to make us renounce sin. *Rom. vi. 6.* "Our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin."

Q.

Q. What do we see in the death of Jesus Christ which obliges us to forsake sin?

A. We see therein the infinite mercy of God towards us, his hatred against sin, and the severity of the punishments which He will inflict upon sinners.

Q. What happened at the death of Jesus Christ?

A. The sun was darkened, the vail of the temple was rent, the earth quaked, the sepulchres were opened, and many who were dead arose; and God designed by all these prodigies to make known to all, that Jesus Christ was his Son.

Q. Since Jesus Christ was to rise again, why did God determine He should be buried?

A. To the end that Jesus Christ, having been deposited in the earth after his death, no doubt might remain but that He was certainly dead, and by consequence, that He was truly risen.

Q. How was He buried?

A. *Joseph of Arimathea* put Him into a new sepulchre, hewn out of the rock; which was shut up with a great stone, and the Jews caused it to be guarded by soldiers.

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soldiers. All these circumstances do chiefly tend to make the resurrection of our Lord the more evident.

Q. What is the meaning of this article, "He descended into Hell?"

A. This article was put into the Creed to shew that Jesus Christ went into the place whither men go after their death, or that He was reduced to the state of the dead. But we must not believe that Jesus Christ went into the place of the damned, nor does the Scripture tell us any thing like it.

Q. What does the Scripture say of the place whither Jesus went after his death?

A. We read in the Gospel, that Jesus Christ was received into Paradise, that He resigned his Spirit into the hands of his Father, and that his body was put into the grave.

Q. What do you believe of the state of the faithful after their decease?

A. The word of GOD shews, that their bodies are in the earth, waiting for the resurrection; and that their souls are with the Lord in Paradise, in a state of peace and joy. This we learn from the words of Jesus Christ to the converted
chief,

thief, " This day thou shalt be with me
" in Paradise, *Luke xxiii. 43.* and from
what *St Paul* says, *Phil. i. 23.* " Having
" a desire to depart, and to be with Christ,
" which is far better."

Q. What do you think of Purgatory?

A. That it is an invention of men,
not mentioned in the holy Scriptures;
and which is contrary to what the Scrip-
ture says about the state of men, and in
particular, about that of the faithful after
their decease.



IV. *Of the Resurrection of Jesus Christ,
and of his Ascension into Heaven.*

Q. **I**S it necessary to believe that Jesus
Christ is risen?

A. The whole Christian Religion is
grounded upon this belief: " If Christ
" be not risen, your faith is vain; ye are
" yet in your sins," *1 Cor. xv. 17.*

Q. How do we know that He is risen?

A. We know it by the testimony of
the Apostles, who saw Him several times
after his resurrection.

Q. Did no-body see Him besides the
Apostles after He was risen?

A. St

A. St Paul, writing to the *Corinthians*, 1 Cor. xv. 6. says, that Jesus Christ was seen after his resurrection "by more" than five hundred persons at once, of "whom many were then alive."

Q. How do you prove that the Apostles spake the truth?

A. They could have no worldly advantage by declaring to the world that their Master was risen; on the contrary, they brought upon themselves the hatred and persecution of the Jews by saying so: So that if Jesus Christ had not risen, they would never have concerned themselves with inventing and publishing such a falsity.

Q. What makes the truth of the Apostles testimony appear yet plainer?

A. It must be observed, that the city of *Jerusalem* was the first place in which they preached that Jesus Christ was risen; and that if his resurrection had not been certain, they durst not have published it in that city where Jesus Christ was crucified but a few days before.

Q. Suppose the Apostles had attempted to deceive men, by declaring that Jesus Christ was risen, what would have been the consequence?

A. No

A. No-body would have believed them, nor would have received the doctrine of Christ crucified ; especially since those who became Christians were exposed to persecution. Nevertheless, both in *Jerusalem*, and elsewhere, there were many thousands of people who did immediately embrace the doctrine of the Apostles.

Q. How do you answer what the Jews say, that the Disciples of our Lord took his body out of the grave, to make it believed that He was risen again ?

A. The Disciples had neither the power nor the will to do so ; and even if they should have done so, this cheat would have done them no good, nor could they have hoped to have got any thing by it.

Q. What were the circumstances of Christ's resurrection ?

A. He rose on Sunday morning, after having lain in the sepulchre from Friday evening. *Matt. xxviii. 1, 2.* " There
" was a great earthquake ; for the Angel
" of the Lord descended from heaven,
" and came and rolled back the stone
" from the door of the sepulchre.

Q. Why is it observed in the Creed,
that

that Jesus Christ rose the third day after his death?

A. Because He had foretold that He would rise at that time, *Mat. xvi. 21. John ii. 19.*

Q. Why did He not rise sooner?

A. That it might not be doubted but that He was certainly dead.

Q. And why did He not tarry longer in the grave?

A. Because it would have been to no purpose, and because his body was not to be corrupted. *Acts ii. 27.* "Thou wilt not leave my soul in hell, neither wilt thou suffer thine holy One to see corruption."

Q. What does the resurrection of Jesus Christ assure us of?

A. It makes it plain that He is the Son of God. *Rom. i. 4.* "Declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection of the dead."

Q. What benefit do we receive from this resurrection?

A. It assures us that Jesus Christ has made atonement for our sins, and that his death was acceptable to God. *Rom. iv. 25.* "Who was delivered for our offences,

"fences, and was raised again for our
 "justification." And it is a pledge to us
 that we shall rise again at the last day. 1
Cor. xv. 20, 21, 22. "Christ is risen from the
 "dead, and become the first fruits of them
 "that slept. For since by man came death,
 "by man came also the resurrection of
 "the dead. For as in Adam all die, even
 "so in Christ shall all be made alive."

Q. But what effects ought the belief
 of the resurrection of our Lord to pro-
 duce in us?

A. It ought to make us live righte-
 ously. *Rom.* vi. 4. "Like as Christ was
 "raised up from the dead by the glory
 "of the Father, even so we also should
 "walk in newness of life."

Q. How does the resurrection of our
 Lord produce this effect?

A. If Jesus Christ is risen, He is the
 Son of God, and our Saviour; there-
 fore we ought to obey Him, to hope in
 his promises, and to fear his threatenings.

Q. Did Jesus Christ ascend into hea-
 ven soon after He rose?

A. It was forty days after his resur-
 rection before He ascended, and He tar-
 ried all this time upon the earth to in-
 struct his Disciples, and to shew that He
 was truly risen.

Q

Q. How did He ascend into heaven?

A. He led his Apostles forth as far as *Bethany*, and went with them up to the top of the mount of *Olives*; He blessed them, and whilst He blessed them He was taken up to heaven in their presence, and a cloud received Him out of their sight. Afterwards, two Angels did appear, and told the Apostles, that that Jesus, who was ascended into heaven, would one day return from thence.

Q. Why did Jesus ascend into heaven?

A. He ascended in order to reign over all things, and to sit at the right hand of God.

Q. What is the meaning of these words, "He sits at the right hand of God?"

A. That Jesus Christ has received an infinite power from God his Father, and that He reigns over all things. So *St Paul* explains it, *Eph. i. 20, &c.* "God raised Him from the dead, and set Him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet,

" feet, and gave Him to be the head over
" all things to the church, which is his
" body, the fulness of Him that filleth
" all in all."

Q. Wherein doth it appear that Jesus Christ is ascended into heaven, and that He rules over all things?

A. In the sending of the Holy Ghost to the Apostles, in the destruction of the Jews, and in the establishment of the Christian Religion.

Q. What does the Scripture say besides of the Ascension of Jesus Christ?

A. That He ascended into heaven, there to intercede for us.

Q. What does this word *Intercede* signify?

A. It signifies to pray for one; which the High Priest did, when he went into the most holy place of the temple with the blood of the sacrifices, in order to pray, and to intercede for the people.

Q. Does then Jesus Christ present any prayers to God in heaven?

A. Jesus Christ does not pray, properly speaking; but the Scripture says that He *intercedes*; to shew that He is entered into heaven by his blood and death, that He is in the presence of God
his

his Father, and that God is reconciled to us by the sacrifice of his Son. So that the entering of our Saviour into heaven, assures us that our peace is made with God; just as the entrance of the High Priest into the most holy place, assured the Jews that God was reconciled to them.

Q. What other advantages does accrue to us by this Ascension of Jesus Christ?

A. It assures us, that the entrance into heaven is open to us by Jesus Christ, and that one day we shall be received there. *Heb. vi. 20.* "whither the Forerunner is for us entered, even Jesus."

Q. What does the belief of this article oblige us to?

A. To lift up our desires to heaven, to submit ourselves to Jesus Christ, and to trust in Him. *Col. iii. 1, 2.* "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, and not on things on the earth."

V. *Of the Last Judgment.*

Q. **W**HAT is the meaning of this article, "He shall judge the quick and the dead?"

A.

A. That Jesus Christ will descend from heaven, at the end of the world, to judge all men.

Q. What proofs are there to shew that there will be a judgment after this life?

A. There are many. For all the reasons which prove that there is a God and a providence, that Jesus Christ is the Son of God, and the Saviour of the world ; that the holy Scripture is divinely inspired ; and that the Christian Religion is true ; all these reasons make it appear that there must be a judgment after this life ; for if we had nothing to fear nor to hope for after death, all these things would be false.

Q. Can you prove this truth by any particular reason ?

A. The conscience of all men teaches them, that there is a difference between virtue and vice ; it excites fears and remorse in them when they have done evil, and it fills them with hope and satisfaction when they have done their duty. But these sentiments, which are natural to all men, would be false, if there were no punishments nor rewards after this life.

Q. Are not men punished and rewarded in this world ?

A.

A. No; the wicked do not always receive the punishment of their sins here; the good are often unhappy here; and they die, one as well as the other; therefore it is necessary that there should be a state of happiness or misery for them after death.

Q. Is the belief of a judgment peculiar to Christians?

A. The Heathens believed that after death there were punishments for the wicked, and rewards for the good; but none, but Christians know that there will be an universal judgment, such as is described in the gospel.

Q. Does the holy Scripture speak of this judgment?

A. It speaks of it in a most clear manner, in divers places. *St Paul* says, *Acts* xvii. 31. that " God hath appointed a day in the which He will judge the world in righteousness, by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead." And in *2 Cor. v. 10.* " We must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or evil." Q.

Q. What is it besides, that confirms the certainty of the last judgment?

A. God has given sufficient marks and proofs, which make it appear, that He is the Judge of mankind, and that it is his will one day to judge them. We see these proofs in the judgments which he has exercised from time to time upon rebellious creatures; as when He sent the Flood, when He destroyed *Sodom* and *Gomorrab*, when, upon divers occasions, he punished the *Israelites*. For all these judgments do prove, that "He reserveth the unjust unto the day" of judgment to be punished," 2 *Pet.* ii. 9.

Q. Do we see nothing in the world, nor in ordinary occurrences, which obliges us to acknowledge this truth?

A. The manner wherein the world is governed, and that which happens from time to time, whether to nations or to particular persons, are evident proofs of the justice of God, and consequently, of a future judgment.

Q. Who is it that is to judge mankind?

A. It will be our Lord Jesus Christ, who will come from heaven with glory for this end, attended by Angels. *Matt.* xxv.

F

Q. Who

Q. Who are those that He will judge?

A. He will judge all mankind without exception, as well those who shall be then alive, as those who died before.

Q. How will He judge them?

A. He will judge them according to their works, and punish or reward them according to the good or evil that they have done.

Q. What difference will there be between men at this judgment?

A. Besides that the good shall be rewarded, and the wicked punished; those who have had a greater knowledge of the will of God, and on whom He has bestowed more gifts, and who have not profited by them, shall be more severely dealt with than those who had received less, *Luke xii. 47, 48.* " That servant
 " which knew his Lord's will, and prepared not himself, neither did according
 " to his will, shall be beaten with many
 " stripes. But he that knew not, and did
 " commit things worthy of stripes, shall
 " be beaten with few stripes. For unto
 " whomsoever much is given, of him
 " shall be much required; and to whom
 " men have committed much, of him
 " will they ask the more."

Q. Who

Q. Who then will be the most blame-
able of all men?

A. Wicked Christians; and of them
again, such to whom God had granted
a greater measure of knowledge, and
more opportunities of working out their
salvation, these shall be the most mise-
rable.

Q. But how can God judge those
Heathens that never knew his law or his
word?

A. He will judge them by the law of
nature, and by the testimonies of their
own consciences; as St *Paul* shews, *Rom.*
ii. 12, 14, 15. "As many as have sinned
" without law, shall perish without law;
" and as many as have sinned in the law,
" shall be judged by the law. For when
" the Gentiles, which have not the law,
" do by nature the things contained in the
" law, these, having not the law, are a
" law unto themselves; which shew the
" work of the law written in their hearts,
" their conscience also bearing witness,
" and their thoughts the mean while ac-
" cusing, or else excusing one another."

Q. What then will be the conse-
quences of this judgment?

F 2

A. The

A. The righteous shall go into life eternal; and Jesus Christ will say unto them, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." But the wicked shall go into eternal torments; and Jesus Christ will say unto them, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels," *Matt. xxv.*

Q. When will this judgment be?

A. The universal and solemn judgment will not be till the end of the world; nevertheless, we may say, that every man is judged at the hour of his death; because the condition of men is not capable of any change, as to their salvation or damnation, after their death, and because they are from thenceforth in a state of happiness or in a state of misery.

Q. What use ought we to make of this article?

A. The belief of the last judgment obliges us to live righteously, and in the fear of God. *Tit. ii. 11, 12, 13.* "The grace of God, that bringeth salvation, hath appeared unto all men; teaching us, that denying ungodliness and world-ly

in the CHRISTIAN RELIGION. FOR

" ly lusts, we should live soberly, righ-
" teously, and godly in this present
" world ; looking for that blessed hope,
" and the glorious appearing of the great
" God, and our Saviour Jesus Christ."
And 1 *Pet.* i. 17. " If we call on the
" Father, who, without respect of per-
" sons, judgeth according to every man's
" work, pass the time of your sojourn-
" ing here in fear."

S E C T. V.

Of the Third Part of the Creed.

I. *Of the Holy Ghost.*

Q. **W**HAT is the Holy Ghost ?

A. It is the Third Person of the Holy Trinity ?

Q. What does the holy Scripture say of the Holy Ghost ?

A. It tells us, that He is the Almighty Power of God, and that his essence is infinite and divine. Besides this, it distinguishes Him from the Father and the Son ; as we see in the institution of baptism, *Matt.* xxviii. and in many other places.

Q. Why do you call Him the *Holy Ghost* ?

A. Because he is most holy in Himself, and because He produces holiness in the hearts of men.

Q. Is it necessary to believe in the *Holy Ghost* ?

A. Yes ; and for that reason, Jesus Christ commanded we should be baptized in his name, as well as in the name of the Father and the Son.

Q. What has this *Holy Ghost* done for the salvation of men ?

A. He inspired the Prophets and Apostles of Jesus Christ ; it is by his power that the Christian Religion was established in the world ; and it is He that sanctifies the faithful.

Q. To whom did Jesus Christ first send the *Holy Ghost* ?

A. He sent him to the Apostles, upon the day of *Pentecost*, ten days after his Ascension ; as we read in the second chapter of the *Acts*.

Q. Which were the gifts which the *Holy Ghost* communicated to the Apostles ?

A. They received the gift of doing miracles,

miracles, and particularly that of speaking all sorts of languages.

Q. Wherefore did they receive these gifts?

A. To the end that they might preach the gospel every where, and confirm their doctrine by the miracles which they should do.

Q. Had none a share of these miraculous gifts but the Apostles?

A. Many of those who were baptized, and upon whom the Apostles laid their hands, received also the gifts of the Holy Ghost.

Q. Whence comes it, that these miraculous gifts are ceased?

A. Because they are no longer necessary, and because the gospel is sufficiently confirmed.

Q. Does the Holy Ghost do no more for our salvation?

A. Besides the miraculous and extraordinary gifts, there are those which are ordinary, as faith, holiness, and comfort; and these last gifts, which the Spirit of God produceth in the faithful, are the most necessary and useful.

II. Of the Church, and of the Communion of Saints.

Q. WHAT is the Church?

A. It is the assembly of the faithful, who believe in Jesus Christ.

Q. Why is the Church called *holy*?

A. Because God has consecrated it, in separating it from the world, and calls it to holiness and glory.

Q. Why is it called *universal* or *catholick*?

A. Because it is dispersed throughout the world ; and when we say, We believe the catholick Church, we profess to be in the faith of Jesus Christ's Church, and that we believe the doctrine which the Apostles preached every where, and which is received by all true Christians, in the different parts of the world.

Q. What is it to believe the Church?

A. It is not only to believe that there is a Church, but to make a publick and sincere profession of being a member of it.

Q. Is it any great happiness to be a member of the Church?

A. Yes ; since out of the Church there is no salvation ; and that those who are
true

true members of the Church, are the children of God, and the heirs of his kingdom.

Q. Are all particular Churches equally pure?

A. No; there are Churches, where the faith is not pure, and wherein God is not served as He requires.

Q. How may we know when a Church is pure?

A. When it professes a doctrine conformable to the Gospel, and when God is served therein, and the Sacraments administred according to what Jesus Christ has commanded.

Q. How many sorts of people be there in the Church?

A. There are two sorts; namely, the good and the bad.

Q. Who are those that you call bad?

A. They are the wicked, who live openly in sin; and the hypocrites, who have the form of godliness, but are not truly holy, and in the fear of God.

Q. What is the duty of a true member of the Church?

A. It is, 1. To live in the outward communion of the Church. 2. To live

holily. 3. To submit to the order and government of the Church.

Q. Who are those whom God has appointed for the guiding his Church?

A. The Pastors and Ministers of the Gospel. *Eph. iv. 11, 12.* " He gave
" some Apostles, and some Prophets, and
" some Evangelists, and some Pastors
" and Teachers, for the perfecting of the
" Saints, for the work of the Ministry,
" for the edifying of the body of Christ."

Q. Wherein does the Minister's office consist?

A. In two things, 1. In preaching the Gospel. 2. In governing the Church by Discipline.

Q. What is Discipline?

A. It is the order that ought to be observed in the Church, for the due governing of it; for the hindering confusion in it; and above all, for the cutting off scandals from it.

Q. Who was it that established this order?

A. It was our Lord Jesus Christ, and the holy Apostles, as we find in the New Testament, and particularly in the Epistles to *Timothy* and *Titus*, and *1 Cor. v.*

Q. Of

Q. Of what use is the Discipline of the Church?

A. It contributes to the conversion and salvation of sinners; it confirms the good in their duty, and it is absolutely necessary for the honour of the religion of Jesus Christ, and to make it appear, that the Church does not acknowledge those that live irreverently for her members.

Q. Was this Discipline observed among the primitive Christians?

A. They observed it very exactly; they excommunicated those who fell into great sins; and the sinners, who were so excommunicated, were not received into the peace of the Church, till after many years of repentance, and after they had publicly asked God's pardon for their faults, and given marks of the sincerity of their repentance.

Q. To whom does it belong to administer Discipline?

A. To the Pastors; for these are they whom God has set up to preside in his Church, and to guide it; and what they lawfully do, is ratified and confirmed in heaven.

Q. Against

Q. Against whom ought they to exercise this Discipline?

A. It ought chiefly to be against scandalous sinners, whose wicked lives are notorious.

Q. What ought they to do in regard of sinners?

A. First of all, they ought to admonish them; and if these reproofs do the sinners no good, or their faults are considerable, the Pastors ought to excommunicate them.

Q. How many sorts of excommunication are there?

A. There are two sorts; one, when they exclude sinners, for a time, from the communion of the supper of our Lord; the other, when they cut them off quite from the Church, because of their impenitence, or for the greatness of their faults.

Q. Was this excommunication ordained of God?

A. Yes; Jesus Christ declares, *Matt.* xviii. 17. "If he neglect to hear the Church, let him be unto thee as an heathen man, and a publican." And *St Paul* says, that scandalous sinners ought not to be acknowledged for members of the

the Church, but that they ought to be cut off, 1 Cor. v. 11, 13. " If any man, " that is called a brother, be a fornicator, " or covetous, or an idolator, or a railer, " or a drunkard, or an extortioner ; with " such a one, no not to eat : Therefore " put away from yourselves that wicked " person."

Q. Is this Discipline exercised at this day ?

A. It is not in most Churches ; which is a great irregularity, and one of the principal causes of the corruption of Christians.

Q. What signifies this article, *The communion of Saints* ?

A. This article is an explanation and consequence of that about the Church : It points at the union of the faithful that are in the Church, and the common advantages which they enjoy. St Paul speaks of this communion, *Eph. iv. 4, 5, 6.* " There is one body, and one Spirit, even as ye are called in one hope of " your calling ; one Lord, one faith, one " baptism, one God and Father of all, " who is above all, and through all, and " in you all.

Q. What does this communion oblige Christians to ?

A. To

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A. To live in love and concord, and to communicate to one another the spiritual and temporal goods which they enjoy.

Q. How can they communicate their spiritual goods to one another?

A. By instructing the ignorant, by reproving sinners, by comforting the afflicted, and by encouraging one another to piety, by their exhortations and good examples.

Q. How can they communicate their temporal goods?

A. In giving to those that are in want.

Q. What example have we of this communion of saints?

A. We have that of the Christians of the Church of Jerusalem, who "were of one heart, and one soul, and had all things in common," *Acts* ii. and iv.

III. *Of the Forgiveness of Sins, the Resurrection of the Body, and Life everlasting.*

Q. WHICH are the principal graces that God grants to those whom He receives into his Church?

A. The Forgiveness of Sins, the Resurrection of the Body, and Life everlasting.

Q. What

Q. What is *Forgiveness of Sins*?

A. This *Forgiveness* comprehends two benefits: The one, that God does not punish us as our sins deserve; the other, that He loves us, and is willing to make us happy.

Q. How does God forgive sins?

A. He forgives them by an effect of his mercy, and for the sake of our Lord Jesus Christ, "In whom we have redemption through his blood, the Forgiveness of Sins, according to the riches of his grace," *Eph. i. 7.*

Q. Does God pardon all sinners, without distinction?

A. No: None but those that believe and repent.

Q. By what means does God assure us of his *Forgiveness*?

A. By the Gospel, and by the ministry of the Pastors, to whom he has given authority to declare the *Forgiveness* of sins to those that repent, and to denounce his judgments to obstinate sinners.

Q. Why is this article placed in the Creed after that of the Church?

A. Because the *Forgiveness* of Sins was the first gift that God granted to those that entered into the Church. He
forgave

forgave the Heathens and Jews the Sins which they had committed before their conversion, and He gave them assurance of this grace by baptism.

Q. What is the meaning of this article, *I believe the resurrection of the body*?

A. That our bodies, which are interred after our decease, will be raised up at the last day, and be again endued with life.

Q. Is it necessary to believe this article?

A. Yes; for ^{as} if the dead rise not, religion is vain, ^{as} 1 Cor. xv.

Q. Upon what is the belief of a Resurrection grounded?

A. Upon all the proofs which shew that there is a Religion and a Judgment. But besides this, we have promises and expresse declarations in the word of God, which do assure us that ^{as} the dead shall rise again. ^{as}

Q. Rehearse some of these promises?

A. Our Lord says, *John* v. 28, 29.
^{as} The hour is coming, in the which all
^{as} that are in the graves shall hear his
^{as} voice, and shall come forth; they that
^{as} have done good, unto the Resurrec-
^{as} tion of life; and they that have done
evil,

"evil, unto the Resurrection of damnation." And *St Paul* teaches the same thing in divers places, particularly in 1 *Cor.* xv.

Q. In what manner does *St Paul* prove, in the chapter which you now quote, that the dead shall rise again?

A. He says, that "if the dead should not rise again, that *Jesus Christ* is not risen, that the Gospel would be false, that our faith would be in vain, and that the Apostles would have been false witnesses." He says besides, that "if there was no Resurrection, the faithful, who are dead in the world, would perish for ever; that Christians would be the most miserable of all men; and that the hurt that *Adam* had done, in making us liable to death, would not have been repaired."

Q. Have we nothing but promises, to make us hope for a Resurrection?

A. We have the example of our Lord *Jesus Christ*, who rose again the third day; and that of divers persons, who also rose again, that are mentioned in Scripture.

Q. Is it a thing possible for dead bodies to rise again?

A. Yes

A. Yes: For nothing is impossible with God ; and if He could make man of the earth, and give him life, He can as easily give it us again at the last day.

Q. Who are they that shall rise again?

A. All mankind in general, both good and bad, as our Lord said, *John v.* and St *Paul, Acts xxiv. 15.* " And have
" hope towards God, that there shall be
" a Resurrection of the dead, both of the
" just and unjust."

Q. Will our bodies be in the same condition after the Resurrection as they are now ?

A. No ; they will be incorruptible and glorious ; as it is said, *1 Cor. xv. 53.* " For this corruptible must put on
" incorruption ; and this mortal must
" put on immortality ." And *Phil. iii. 21.* " Jesus Christ, who shall change
" our vile body, that it may be fashion-
" ed like unto his glorious body."

Q. What will become of those who shall be alive at the general Resurrection?

A. " They shall be changed in a mo-
" ment, in the twinkling of an eye, at the
" sound of the last trumpet, and they shall
" become incorruptible," *1 Cor. xv. 52.*

Q. What is the use of this article ?

A. The

A. The belief of the Resurrection is of efficacy for comforting us in the afflictions of this life, and against the fear of death; and for filling us with unspeakable joy, and with a firm hope of immortality.

Q. What, besides this, ought the belief of a Resurrection to produce in us?

A. It ought to excite us to live holily and righteously. *Acts* xxiv. 15, 16. ³³ I have hope towards God, that there shall be a Resurrection of the dead, both of the just and unjust. And herein do I exercise myself, to have always a conscience void of offence, toward God, and toward men.

Q. What will become of men after they are raised?

A. They shall be judged, and shall go afterwards, some into life everlasting, and others to eternal torments.

Q. What is *Life everlasting*?

A. It is that most happy life which the children of God shall enjoy in heaven after the Resurrection.

Q. Is this Life everlasting promised to us?

A. Yes; Jesus Christ redeemed us on purpose that He might procure it for us :

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us : And He assures us, that " this is the
" will of Him that sent Him, that every
" one which seeth the Son, and believeth
" on Him, may have everlasting life,"
John vi. 40.

Q. In what condition will the blessed
be in heaven ?

A. They will be perfectly holy and
perfectly happy.

Q. How will their holiness be perfect ?

A. They will be no longer subject to
sin, nor to the imperfections which ac-
companied them in this life. Besides
this, their holiness will be of another na-
ture, because they will no longer prac-
tise divers duties, to which they are now
obliged, and they will do many things
which they do not in this world.

Q. How will they be happy ?

A. Their happiness will consist in a
deliverance from all the ills of this life,
and particularly from death ; and in the
enjoyment of all sorts of good things ;
whereof the chief are, to be always with
God, and to be perfectly beloved by
Him.

Q. With whom do we hope to live
in heaven ?

A. We shall there be in the company
of

of Angels, and of all the Saints.

Q. How long will this life endure?

A. It will endure for ever.

Q. Who are they that may hope for everlasting life?

A. It is not appointed for all men, but only for those that believe in God, and keep his commandments. God will give everlasting life to those, "who by "patient continuance in well doing, seek "for glory, honour, and immortality," *Rom. ii. 7.*

Q. What will become of the wicked?

A. They shall be raised up to be condemned and punished, and they shall be sent to everlasting fire. *John v. and Matt. xxv.*

Q. What is it that makes the wicked miserable?

A. They shall be deprived of the presence of God, and of his favour, excluded for ever from heaven, and tormented with devils. But that which above all will cause their torments, will be the remorse of their consciences, and the reproaches which they will find cause to cast upon themselves, for having neglected their salvation, and being exposed
to

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to damnation voluntarily, and by their
own fault.

S E C T. V.

Of the Use of the Creed, and of Justifi-
cation.

Q. **I**S it necessary to believe all the
articles of the Creed?

A. Yes; and it is upon that belief our
salvation depends.

Q. How must they be believed?

A. It is not enough to believe that they
are true; but this belief must carry us on
to holiness.

Q. What advantage does accrue to us
by believing all these things?

A. We are by this means justified be-
fore God.

Q. What is it to be justified before
God?

A. It is to obtain of God pardon for
sin, and a title to eternal life.

Q. How are we justified?

A. By the alone mercy of God, and
the sacrifice of our Lord Jesus Christ,
who has procured us the pardon of our
sins, and life eternal. *Rom. iii. 24, 25.*

“ Being

Being justified freely by his grace,
through the redemption that is in Jesus
Christ: Whom God hath set forth to
be a propitiation, through faith in his
blood, to declare his righteousness for
the remission of sins that are past, thro'
the forbearance of God."

Q. What must we do to be thus justified?

A. We must have faith; and therefore St Paul says, that we are all justified by faith alone, in Jesus Christ. *Rom. iii. 28.* "A man is justified by faith, without the deeds of the law."

Q. But what is this faith that justifies us?

A. It is the true faith, which necessarily produces good works, and operates by love.

Q. Can those men that neglect good works be justified?

A. No; for they have not true faith. "Faith without works is dead," *Jam. ii. 17.*

Q. May our good works be the ground of our salvation, and deserve any thing of God?

A. No; because they are deficient and imperfect.

Q. And if they were perfect, would they deserve salvation?

A. In

A. In no wise ; for there is no proportion between the good works which we do, and everlasting life ; and besides, God is not obliged to reward us, since we do but our duty in obeying Him. *Luke xvii.*

10. " When you have done all those
" things which are commanded you, say,
" We are unprofitable servants ; we have
" done that which was our duty to do."

Q. But can one be saved without good works ?

A. That is impossible ; as we are going to see in the second part of this Catechism.

P A R T II.

Of the Duties of Religion.

Of Religious Duties, consider'd in general.

I. Of REPENTANCE.

Q. **I**S it enough to make a man a Christian, that he knows and believes the articles of faith ?

A. No ; we must likewise know the duties which Religion prescribes, and also perform them.

Q. Which is the first and principal duty, to which the Apostles have exhorted men ?

A. Repent-

A. Repentance and amendment. *Acts* xvii. 30. " The times of this ignorance " God winked at ; but now command- " eth all men every where to repent."

Q. What was this Repentance, to which the Apostles exhorted men ?

A. It consisted chiefly in renouncing idolatry, and the sins wherein men, and particularly the Heathens, had lived till then ; and in embracing the Christian Religion.

Q. Is this the Repentance to which Christians are now exhorted ?

A. No.

Q. What do you mean then by Repentance ?

A. It is such a sorrow and sincere indignation at the sins which we have committed, as causes us to leave them off, and to live well.

Q. Explain more particularly what must be done, in order to repent unto salvation.

A. We must know our sins, be sorry for them, confess them, have recourse to the mercy of God, and amend our lives.

Q. How must we know our sins ?

A. We must know the number and greatness of them ; and in order here-
G unto,

unto, we must recollect, as exactly as we possibly can, all our sins, and chiefly those, whereby we have most offended God; and we must consider the manner wherein we have committed them, and their circumstances.

Q. Which are the circumstances that aggravate sin?

A. The chief are, to sin against the sense and checks of a man's conscience; to do evil deliberately, and after having had time to reflect upon what we are going to do, to fall often into the same sin, and to give scandal to our neighbours by our sins.

Q. Is it necessary to ask God's pardon for those sins only that we know?

A. We ought also to beseech Him to pardon the sins that we know not, or which we have forgotten, and which are always very numerous. *Psal. xix. 13.*

Q. Why must we be sorry for our sins?

A. First, because sin is an evil thing, unjust, displeasing to God, and contrary to our duty. Secondly, because in sinning we bring down upon us the wrath and judgments of God.

Q. Have all those a true Repentance,
that

that find in themselves a sorrow for their sins ?

A. No; that sorrow which arises from worldly considerations, or which proceeds only from a fear of punishment, but is not accompanied with a love of God and amendment, is not a saving Repentance.

Q. Is it necessary to confess our sins ?

A. Yes ; and without this confession, a man cannot obtain pardon for his faults, *John i. 9.* " If we confess our sins, He is
" faithful and just to forgive us our sins,
" and to cleanse us from all unrighteous-
" nefs."

Q. How must this confession be made ?

A. It is not enough to confess in general, that one is a sinner ; we must besides, in the presence of God, confess the particular sins that we are guilty of ; and also, as far as we can, the particular acts and circumstances of these sins.

Q. Is a man bound to confess his sins to any but God only ?

A. It is necessary to confess them to our neighbours, when we have offended them ; to the church, when our sins shall come under its cognizance ; and to the ministers, when we feel our consciences

burdened, and that we want their counsel.

Q. What ought to go along with the confession of our sins?

A. Recourse to God's mercy, thro' our Lord Jesus Christ.

Q. May all those rely on his mercy, that repent sincerely?

A. Yes; and this assurance is grounded upon the infinite goodness of God, upon his promises, and upon the sacrifice of Jesus Christ. 1 *John* ii. 1, 2. " If
" any man sin, we have an Advocate
" with God the Father, Jesus Christ the
" righteous: And He is the propitiation
" for our sins; and not for ours only, but
" also for the sins of the whole world."

Q. But what ought we to do, to have a share in this mercy?

A. It is absolutely necessary to amend our lives?

Q. What is it to amend our lives?

A. In order to amend, it is not enough to resolve to change our course of life, but we must put this resolution and design into execution.

Q. How many parts has amendment?

A. Two; the first is, to renounce sin; the second is, to live in holiness.

We

We must leave off from "doing evil," and "learn to do well. Denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world," *Isa. i. Tit. ii. 11.*

Q. What ought to be the chief care of a sinner, that desires to be converted?

A. To shun those sins He is most inclined to commit.

Q. Are sinners under no obligation, but to quit their sins, and to live better?

A. They are moreover bound to make reparation, as far as they are able, for the ill they have done; and those who do it not, are not truly penitent.

Q. Are all those true penitents, that leave off committing some particular sins?

A. No; many do abstain from certain sins, because they cannot commit them; or because shame, fear, or some other worldly consideration, keeps them back; but this is an outward reformation only, and they still love the sin. Besides, amendment is not sincere, in the forsaking some sins, while others are retained, which they do not renounce, and when the amendment is not of continuance.

Q. Whereby then can we know true amendment ?

A. By these three tokens. 1. When it is inward. 2. When it is general, and we avoid all sins. 3. When we persevere in this state, and grow continually better and better.

Q. Can a sinner all at once attain so perfect a conversion ; and are all penitent sinners in the same condition ?

A. No ; there are some whose Repentance is yet weak, who abstain from evil, and do good, but still with pain and with reluctance. There are others more improved : And, lastly, there are some who have conquered their ill habits, who have an hatred to sin, and, in the ordinary course of their lives, do well, and that with pleasure.

Q. Is the Repentance of those, who are yet in the beginning of conversion, a true Repentance ?

A. This Repentance may be well-pleasing to God, provided it be sincere ; and that persons in this state do not stop at these beginnings, but labour daily to grow better.

Q. May we defer Repentance to the end of our lives, without endangering our salvation ?

A.

A. No ; for we may be surprized by death ; and besides, the longer we delay our Repentance, the more difficult it will be ; since ill habits grow continually stronger, and we become every day more hardened.

Q. Can they ever die well, that have lived in sin and impenitence all their lives ?

A. Such persons are in extreme danger, and without very great repentance, cannot be saved. But this sincere and saving Repentance is rarely found in those who have lived wickedly.

Q. What ought the Repentance of such persons to be ?

A. It must be lively, deep, and serious. They must detest their sins, bewail them bitterly, and implore ardently the mercy of God. They must also resolve to lead new lives, if it please God to restore their health ; and ought to beg of Him to prolong their lives, that they may have time to amend. Lastly, they must make it evident, by all possible ways and means, that their Repentance is sincere.

Q. May such sinners hope to be saved, provided these means are used ?

G 4

A. They

A. They may entertain some hopes, and this hope may have some good ground ; but they cannot enjoy the like assurance with those, that have lived in the fear of God, or were converted earlier ; they have always reason to apprehend, that their Repentance is not sincere, but arises only from the fear of death.

Q. Are there many sinners that repent savingly on a death-bed, who have neglected it all their life ?

A. Such a Repentance is very rare in wicked livers. Many are surprized by death, without having time or means to repent ; others die in hardness of heart ; and if there be a seeming Repentance in some of them, it is commonly very weak, and generally proceeds from the fear of death.

Q. What follows from hence ?

A. That we should work out our salvation betimes, and not wait till the end of our lives to do it.

II. *Of the Necessity of Good Works.*

ARE Good Works necessary ?

A. Yes.

Q. What

Q. What do you understand by this Necessity ?

A. Not only that it is just and reasonable to do Good Works, but that they are absolutely necessary to salvation ; and that it is impossible to obtain it, if we neglect them.

Q. Can they be saved who live in sin, and are never converted ?

A. By no means.

Q. Shew the Necessity of Good Works.

A. They are necessary ; 1. Because God commands them, and that we are bound to obey Him : 2. Because He commands them in such a manner, as shews, that they are absolutely necessary for salvation.

Q. In what manner does He enjoin them ?

A. He enjoins them by express laws, accompanied with promises and threats: The holy scripture says, that " without holiness no man shall see the Lord," Heb. xii. And that " the unrighteous shall not inherit the kingdom of God ;" that " He will render to every man according to his deeds ;" and that " we shall be judged by our works at the

³³ last day." 1 Cor. vi. 6. Rom. ii. 6.
2 Cor. v. 10.

Q. What other reasons do oblige us to practise the duties God enjoins ?

A. The acknowledgements we owe to God for his benefits, engage us thereto. Moreover, these duties are most just in themselves ; they are suitable to the dictates of our own conscience, and, by putting them in practice, we become like to God.

Q. Of what use are Good Works ?

A. They are not only profitable to our own salvation, but serve also to advance the glory of God, and the salvation of men. *Matt. v. 16.* ³³ Let your ³³ light so shine before men, that they ³¹ may see your Good Works, and glorify your Father which is in heaven."

Q. What then should excite us to live well ?

A. Our duty, the interest of our souls, the acknowledgements we owe to God, the justice of his commands, a zeal for his glory, and a desire to contribute toward the edification of our neighbours.

Q. But is not faith sufficient for salvation ?

A. Faith

A. Faith is sufficient for salvation ; but they have not faith, who do not exercise Good Works ; nor can we be assured that we have faith but by Works.

James ii. 14, 17. ^{ss} What doth it profit, though a man say he hath Faith, ^{ss} and have not Works ? Can Faith save ^{ss} him ? Faith, if it hath not Works, is ^{ss} dead, being alone.^{ss}

Q. Are we not saved by the mercy of *G O D*, and by the blood of Jesus Christ ?

A. That is true ; but *G O D* is merciful to those only that repent ; and the design of Jesus Christ in dying for us, was to ^{ss} redeem us from all iniquity, and to ^{ss} purify unto himself a peculiar people, ^{ss} zealous of Good Works.^{ss} *Tit.* ii. 14.

III. *Of the Nature of Good Works.*

Q. **W**HAT do you understand by *Works* ?

A. I understand not only actions, but also words and thoughts.

Q. Do thoughts and desires come into the number of Good or Bad Works ?

A. Yes ; for the law of *G O D* regulates and governs our thoughts, as well as our

our actions; and God principally requires purity of heart. Thus may our thoughts and desires become excellent virtues, or very great sins.

Q. How may one distinguish Good Works from Bad ?

A. By three marks ; whereof the first is, that we be persuaded in our consciences, that what we do is good, and agreeable to God : " For whatsoever is " not of faith, is sin," *Rom. xiv. 23.*

Q. What is *Conscience* ?

A. It is that inward sense of our own mind, which admonishes us of our duty, that condemns us when we do ill, and makes us easy and satisfied when we do well.

Q. Ought we to obey our Conscience?

A. We ought to have a great regard to it, and hearken to its voice, as the voice of God Himself; but we must take care that Conscience be well informed.

Q. Does he always well that follows his own Conscience ?

A. No ; because Conscience may deceive itself, and be erroneous.

Q. And does he always offend, that does what his Conscience forbids him ?

A. Yes ;

A. Yes ; for we are never allowed to do what we believe is evil, even though we should be mistaken in such belief. Thus *St Paul* said, that those who believed they were not allowed to eat of certain meats, sinned if they eat thereof, because therein they acted against their Conscience.

Q. When Conscience scruples, and is in doubt, whether a thing be permitted or forbid, what must we do ?

A. The surest way is, not to do it ; and afterwards to be well instructed and cleared about such scruples.

Q. What is the second thing necessary to render our Works Good ?

A. That they be conformable to the law of God. By this rule, all that God commands is good, and all that He forbids is evil.

Q. Do not we perform the will of God, but when we do the things that He has commanded ?

A. We do his will also in abstaining from that which He forbids.

Q. Do we never sin, but when we do what God forbids ?

A. We sin also in not doing what He commands ;

commands; and these sins are called, *Sins of Omission*.

Q. What is the third ingredient in Good Works?

A. It is necessary that they be directed to a good end, and done with a good intention.

Q. What end ought we chiefly to propose to ourselves in our actions?

A. To discharge our duty, and to promote the glory of God.

Q. What must we know in order to advance the glory of God?

A. Two things: 1. In what the glory of God consists: 2. By what means it may be advanced.

Q. What is to be observed upon the first of these particulars?

A. That the glory of God is principally advanced, when men do serve and obey Him; so that a zeal for this glory obliges us to serve and obey Him, and to act in such a manner, that other men also, as far as in us lies, may be brought to perform the same duties.

Q. What are we to observe upon the second head?

1. That we must never make use of
ill

ill means to promote God's glory, but employ such only as God approves.

Q. For the better explaining hereof, tell me how many sorts of actions there are.

A. There are some Bad, some Good, and some Indifferent.

Q. What do you say of Bad Actions?

A. That they are not allowed to be done, upon any pretence whatsoever.

Q. Can any intention to promote God's glory render things which He has not commanded, or which He has forbid, agreeable to Him?

A. No; and this Jesus Christ shews, *Matt. xv. 9.* "In vain they hope to worship me, teaching for doctrines the commandments of men."

Q. What say you of Actions that are Good in their own nature?

A. They must be done to a good end, otherwise they will not please God. Nay, without this, they may become great sins.

Q. When is it that good Actions cannot please God?

A. It is when they are done, not out of the principles of piety, but upon other principles, purely natural; as when we practise

practise certain duties, or refrain from certain sins, purely out of fear or force in regard to men; or because our constitution or inclination carries us to it. Thus, it is no virtue to be sober, merely from constitution; or to abstain from revenge, when we cannot, or dare not, revenge ourselves.

Q. When do Good Actions become sins?

A. When they are done upon ill principles, and with a bad view; as when we give alms, or pray, to be seen and praised of men.

Q. Can all sorts of Good Works be done out of an ill principle?

A. No.

Q. What Good Works may be done upon an ill principle?

A. Those outward duties where the body bears a part; as to give alms, or to frequent religious assemblies; and for that reason, these kind of duties are not the sure marks of godliness?

Q. What are the Good Works that cannot be done out of an ill principle?

A. Those that consist in the acts and motions of the soul and heart; as the love
of

GOD ; these are always sincere and well-pleasing to GOD.

Q. What are the Actions that you call Indifferent ?

A. Those that are neither Good nor Bad in themselves ; as to eat, drink, or speak ; but these actions become Good or Bad, according to the manner wherein they are done.

Q. What ought a Christian to observe with regard to Indifferent Actions ?

A. He ought to direct them, as much as he can, to the glory of GOD. *1 Cor. x. 31.* " Whether ye eat or drink, or
" whatsoever ye do, do all to the glory
" of GOD."

Q. What rule ought we to follow therein ?

A. To abstain from every thing that is apt to give scandal to our neighbour, and not to abuse our liberty, in doing always the utmost of that which is allowed us, lest it draw us into sin. *1 Cor. x. 23.* " All things are lawful for me,
" but all things are not expedient : All
" things are lawful for me, but all things
" edify not."

IV. *Of the Law of God in general, and of its Use.*

Q. WHAT is a Law?

A. It is a rule of our Actions, whereunto we are obliged to submit, at the peril of being punished if we do not.

Q. What then do you understand by the *Law of God*?

A. The Law of God may signify, in a general sense, all that God has commanded mankind; but we commonly understand thereby, those commandments which He gave of old to the children of *Israel*.

Q. What was God's design, in giving his Law to this people?

A. It was to instruct them how to serve the true God, and to teach them the principal duties of justice and holiness.

Q. Was it necessary that God should give such a Law to the children of *Israel*?

A. Yes; because this people were of gross understanding, and came from among the *Egyptians*, who were idolaters, and grievously corrupted.

Q. How

Q. How many sorts of Laws did God give to the Jews?

A. He gave them Moral Laws, to govern their manners; Political Laws, to regulate their civil government; and Ceremonial Laws, to prescribe the outward acts of divine worship, as sacrifices, &c.

Q. What are the Laws that regard Christians, and all the rest of mankind?

A. They are principally the Moral Laws; because they ordain nothing but what is just in itself, and because Jesus Christ has confirmed them.

Q. Where have we an abridgement of these Moral Laws?

A. In the ten commandments, which we call the *Decalogue*.

Q. In what manner were these ten commandments published?

A. God gave his Law upon mount *Sinai* fifty days after the coming of the Children of *Israel* out of *Egypt*; and He published it with marks of his power and majesty, in the midst of thunders, lightenings, and storms.

Q. Wherefore did God think fit to give the ten commandments in this manner?

A. To

A. To make known the importance of these laws; to shew that He was the Author of them, and to create in the Jews reverence and fear.

Q. How many tables are there of this Law?

A. Two; the former comprehends the four first commandments, which are to teach men their duty towards God, and to turn them from idolatry. The second takes in the six last commandments, and points out the duties towards our neighbour.

Q. Whence comes it, that God makes mention of crimes so horrible in his Law, such as idolatry, murder, adultery, &c?

A. Because of the stupid temper of the Jews, whom He would therefore instruct in the first rudiments of virtue.

Q. How is the Decalogue to be understood?

A. We are not to understand it only according to the letter, and restrain it solely to those sins which we find there expressly forbidden; but to explain it in the most comprehensive sense, and according to the intent of God Himself.

Q. By what means has God made known

known his intention, and the full scope and meaning of the Law ?

A. He has done it by many particular Laws, which He gave to *Moses* upon the mount, which explain the Decalogue ; and by those others which are found in the Old Testament. But He has done it more especially by his Son, who has clearly and perfectly explained the true sense of the Law.

Q. Where has our Lord Jesus Christ done this ?

A. Throughout the Gospel, and particularly, in that excellent Sermon recorded by St *Matthew*, chap. v, vi, vii.

Q. Are Christians then obliged to keep the Law of God ?

A. Yes ; since it concerns all mankind. Jesus Christ did not come to abolish the Law, and to dispense with men for not living well. " Think not " that I am come to destroy the Law or " the Prophets ; I am not come to destroy, but to fulfil," *Matt. v. 17*.

Q. What confirmation have you, for that you said last ?

A. It is, that Jesus Christ requires that his disciples should be more holy than the Jews. And that appears by the
the

the fifth chapter of St *Matthew*, where He explains the Law in a more perfect sense than that wherein the Jews understood it; and where He declares, "Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

Q. Why ought we to be more holy than the Jews?

A. Because GOD has vouchsafed to us more knowledge than to them; because we have greater motives to love Him, and to fear Him; and because He affords us a greater measure of the grace of his Holy Spirit.

Q. Can we keep God's commandments?

A. We cannot of ourselves, without the grace of GOD: Very far from it, if GOD should leave us to ourselves, we could do nothing but evil.

Q. But after we have received divine grace, can we do all perfectly that He commands us?

A. No; there are always weaknesses and remainders of corruption, even in the most holy.

Q. Are then all men sinners?

A. Yes;

A. Yes ; and by reason of that, they have all need of God's mercy, and of the efficacy of the sacrifice of Jesus Christ.

Q. But are all men sinners alike ?

A. No ; those who are regenerate do not sin like the wicked. 1 *John* iii. 8, 9.

" Whosoever is born of God doth not
" commit sin. He that committeth sin
" is of the devil."

Q. How then may one distinguish good men from the wicked ?

A. By these four marks : 1. Good men do abstain from great sins ; such as blasphemy, injustice, impurity, &c.

2. They do not sin out of malice, and with deliberation, as the wicked do ; but by ignorance, or by surprize.

3. When they sin, they soon recover themselves by repentance, and correct their ways ; whereas the wicked are not at all troubled, nor amend their lives, when they have sinned.

4. Good men avoid habitual sins, and labour to overcome them, which the wicked do not.

Q. What is habitual sin ?

A. It is a sin which a person often commits, and which he is accustomed to fall into, when the occasions of committing

mitting it present themselves.

Q. May we content ourselves with avoiding great sins, and look upon the lesser ones as trivial, and commit them without scruple?

A. No ; we ought to avoid all sins, even the least, as far as we are able. Otherwise, we should sin voluntarily, should lose our innocence, and by that means come to do evil, like the wicked ; and the surest way to avoid great sins, is carefully to abstain from the less.

Q. Tell me, in the last place, after what manner we ought to do the will of God ; and what are the signs of a true obedience?

A. There are four of them : the first is, That God requires a sincere obedience, which proceeds from the heart, and love that we bear Him. This sincerity appears, when we perform cheerfully that which He commands.

Q. What is the second mark?

A. God requires a general obedience ; that is, He would have us avoid all sins, and apply ourselves to all virtues.

Q. Is it necessary that we should avoid every sin?

A. Yes ; there needs no more than any one sin to hinder our salvation, if
we

we persevere in it, *James* ii. 10. ³⁵ Who-
³⁵ soever shall keep the whole law, and
³⁵ yet offend in one point, he is guilty of
³⁵ all.³⁵

Q. Is it necessary, to follow after every virtue?

A. We are not suffered to neglect any of them, for God enjoins them all; and it is impossible to practise any of them sincerely, without exercising the rest. This *St Peter* shews, when he says, ³⁵ Add to your faith virtue? and
³⁵ to virtue, knowledge; and to know-
³⁵ ledge, temperance; and to temperance,
³⁵ patience; and to patience, godliness;
³⁵ and to godliness, brotherly-kindness;
³⁵ and to brotherly-kindness, charity,³⁵ 2
Pet. i. 5, 6, 7.

Q. Which is the third mark of obedience?

A. Perseverance in well-doing. For none but those that continue in well-doing, do obtain glory, and honour, and immortality. *Rom.* ii. 7.

Q. Which is the fourth mark?

A. It is to strive after perfection, and to be every day more holy, and more disengaged from the world. It is for this reason, the holy, Scripture exhorts

H

us

us to labour in making ourselves perfect.

^{ss} Be ye perfect, even as your Father

^{ss} which is in heaven, is perfect,^{ss} *Matt.*

v. 48. ^{ss} Be perfect,^{ss} *2 Cor. xiii. 11.*

Of the Duties of Religion, considered particularly.

2. **W**HAT we have hitherto said, concerns the duties of Religion in general, we must now treat of these duties in particular : Of how many kinds are they ?

A. They are of three kinds. The first, are those which we owe to God, and directly appertain to Him. The second, those which require our duty towards man. And the last, are those which belong to ourselves. St *Paul* speaks of these three sorts of duties, *Tit. ii. 11, 12.* ^{ss} The grace of God, that bringeth ^{ss} salvation, hath appeared to all men ; ^{ss} teaching us, that denying ungodliness ^{ss} and worldly lusts, we should live soberly, righteously, and godly, in this present world.

SECT.

S E C T. I.

Of Duties towards GOD.

I. Of the Two First Commandments of the Law.

Q. WHAT is the first thing we are to know, in order to the discharging our duty towards GOD ?

A. That we must serve and worship Him alone: and this is taught in the Two First Commandments of the Law.

Q. What is the end of these Two Commandments ?

A. To turn the *Israelites* from Idolatry.

Q. What is *Idolatry* ?

A. The word *Idolatry* properly signifies the service paid to idols, that is, to images, by which the Heathens represented their Gods; but, in a general sense, we are guilty of idolatry when we give that honour and worship to any other, that is due only to GOD.

Q. Which is the First Commandment ?

A. " I am the Lord thy God, which
H 2 " have

“ have brought thee out of the land of
 “ Egypt, out of the house of bondage.
 “ Thou shalt have no other Gods before
 “ me.”

Q. What is the meaning of this Commandment?

A. GOD forbids the *Israelites* to acknowledge or worship any other GOD than the true GOD, who created the world, and delivered them out of the bondage they endured in *Egypt*.

Q. Wherefore does GOD add these words, *before me*?

A. To take off the *Israelites* from idolatry, upon this consideration, that GOD dwelt, and was present in the midst of them, in a very peculiar manner; and that they could not worship other Gods, without committing this sin in his presence, and without exposing themselves to his judgments.

Q. Does not this prohibition carry a command with it?

A. GOD commands us therein to love Him, and acknowledge Him for our GOD, to adore Him, to render Him religious worship, and to perform all the other duties towards Him whereunto we are obliged.

Q. Which

Q. Which is the Second Commandment?

A. "Thou shalt not make to thyself any graven image, &c."

Q. What is the design of this Commandment?

A. To hinder the Jews from being, by the use of images, drawn into idolatry, and forsaking the worship of the true GOD.

Q. What does GOD here forbid the *Israelites*?

A. He forbids them to have any images like to those which the idolaters worshipped; whether these images represented false Gods, or whether they pretended to adore the true God under these images.

Q. Why are things that are in heaven, in the earth, and under the earth, mentioned?

A. The meaning is, that the *Israelites* should not make to themselves any image of any thing whatsoever. But particularly, God spake in this manner, because idolatrous nations, and the *Egyptians* in particular, worshipped the images of creatures which are in heaven, as stars and birds; images of things upon

the earth, as animals; and images of things in the waters, as fishes; which *Moses* explains clearly, *Deut. iv.*

Q. What honour did the Heathens render to these images?

A. They worshipped them after divers manners; but principally in falling prostrate upon the ground: And this was forbidden by GOD to the Jews, when He said, "Thou shalt not bow down to them, nor worship them."

Q. What necessity was there for God's forbidding this to the children of *Israel*?

A. It was, because they came out of *Egypt*, where idolatry reigned; and the *Israelites* were very prone to this sin.

Q. What are the reasons given by God to turn the *Israelites* from idolatry?

A. He gives three. The first is, that He is the Lord their God; the second is taken from the punishment they were to dread, if they fell into idolatry; and the third, from the blessings they were to hope for, if they continued faithful to their own God.

Q. What does this threatening mean, "I am a jealous God, visiting the iniquity of the fathers upon the children?"

A. That God would not that men should

should give that honour to idols, which is due to Him ; and that He would severely punish the Jews, and their posterity, if they did so.

Q. Can God punish the children for the sins of their fathers ?

A. God punishes not the children with eternal torments, but for their own sins only ; but He often brings them into the same temporal troubles and afflictions, whereby the sins of their fathers are punished. And this He does sometimes for the benefit and safety of those very children. And it is of these temporal punishments that we must understand this threat.

Q. Whence is it that God threatens to punish “ to the third and fourth generation ?

A. The meaning hereof is, that if the Jews became idolaters, the wrath of God would fall upon their posterity, but that He would not utterly destroy them.

Q. Wherefore does He promise “ to shew mercy to a thousand generations ?”

A. To signify, that his covenant with the Jews should last for ever, if they would serve Him faithfully.

Q. What think you of the use which Christians may make of images ?

A. Those images whereby men go about to represent God are forbidden, as we have already seen ; and indeed, it is impossible to represent God by any image. *Isai. xl. 18.* " To whom then will ye liken God ? Or what likeness will ye compare unto Him ? " As for images that represent the creatures, they are permitted, so we do not worship them, and provided there is nothing in them contrary to piety, purity, and decency.

Q. What think you then of the worship of images ?

A. Not only that this worship has no foundation upon any command of God ; but that He has expressly forbid it ; and that understanding and devout Jews, as well as the primitive Christians, ever abhorred this worship.

Q. Are not images profitable for the instruction of the common people ?

A. God has appointed other means for the instruction of the ignorant ; namely, his word, and the ministry of the pastors. And though images might be of some use for instruction, it would not follow that men ought to worship them.

II. Of

II. *Of the love of GOD in general.*

Q. WHAT is the summary of our duties toward God?

A. They are all comprised in this commandment, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind."

Q. How does Jesus Christ shew the excellency and perfection of this commandment?

A. In calling it the *first* and *greatest* commandment; and our Lord speaks thus, because this is the most necessary duty, and comprehends all the rest.

Q. What is it to love God?

A. The love of God, in a particular sense, denotes an affection to the service of the true God, and an aversion to idolatry; but, in a more general sense, to love God, is infinitely to esteem Him, to desire to enjoy Him, to be beloved by Him, and to desire to please Him in all things.

Q. Wherefore are we to love God?

A. Because He is most great and most perfect; but especially for the love which He bears us, and for his benefits

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to us, as well in regard of this life, as of that which is to come.

Q. How ought we to love God?

A. We ought to love Him with all our heart, and above all things.

Q. Are we not allowed to love other things besides God?

A. There are some things whereon God forbids us to bestow our love; and there are others which He permits us to love; provided it be with a love inferior to that we bear to God, and that we only love them in subordination to God, and in the manner which He allows.

Q. What rule ought we to follow in this respect, in our whole conduct?

A. That whatever it be which makes the heart cleave too close to the world, and the creatures, is contrary to the love of God, although the things we love should be innocent and allowable.

Q. What are the marks of our love to God?

A. They are chiefly these six: The First is, to look upon God as our sovereign good; to seek for all our happiness in Him alone; and to desire passionately to partake of his love, and to be ever with Him.

The

The Second is, to serve Him faithfully and with delight; to take a singular pleasure in performing the duties of Religion; and to converse with Him by prayer, meditation, and reading his word.

The Third is, to have an ardent zeal for his glory.

The Fourth is, a submission to his will; and this submission appears principally in our patience, and obedience to his commands. 1 *John* v. 3. " This is the love of God, that we keep his commandments."

The Fifth is, the love of our neighbour. 1 *John* iv. 20. " If a man say, I love God, and hateth his brother, he is a liar; for he that hateth his brother, whom he hath seen, how can he love God whom he hath not seen?"

The Sixth is, not to love the world. 1 *John* ii. 15. " Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

Q. What follows from what you have said?

A. That the love of God comprehends all the duties of Religion; and that

that to perform all the duties, we need but fill our hearts with a sincere love for God.

Q. Now tell me, more particularly, what are the duties toward God ?

A. They are eight. 1. Honour. 2. Fear. 3. Trust. 4. Zeal. 5. Confession of his name. 6. Submission to his will. 7. Oaths. 8. Worship, or religious service.

III. *Of the Honour that is due to God :
of Fear, Trust, Zeal, Confession of his
Name, and Submission to his Will.*

Q. **W**HAT is it to honour God ?

A. It is to have such an high and awful sense of reverence for Him as He deserves, upon account of his greatness, his excellence, and the authority that He has over us : And then to manifest this sense in all our behaviour, by our words and actions.

Q. Does this honour which we owe to God, engage us to honour any thing besides God Himself ?

A. The honour that we owe to Him, obliges us to respect every thing that
has

has relation to Him; as his word, his ministers, the things that are consecrated to Him, and do belong to Religion, and his service.

Q. Who are they that do not honour God?

A. They are, 1. Those who do not perform these duties; and, 2. Those who dishonour and despise Him.

Q. How may men dishonour God, or despise Him?

A. By wicked thoughts, profane discourses, by blasphemies, which attack his divine Majesty, and, in general, by their actions; when, by living ill, they are the cause that Religion is dishonoured, that the kingdom of God is not advanced, and that error and corruption reign in the world.

Q. What is the *Fear of God*?

A. The Fear of God oftentimes signifies godliness in general; but here the Fear of God denotes that awe which ought to be upon our minds, when we consider what God is, and which makes us fearful of displeasing Him.

Q. Why ought we to fear God in this manner?

A. Not only from the consideration
of

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of the punishment which sin deserves; but on account of his love, his beneficence, his power, and his other perfections.

Q. What is it that should incite us to fear God?

A. It is the consideration of our being always in his presence, that He is the witness to all our actions and all our thoughts, and that we must render Him an account of all that we have done.

Q. What then is the true Fear of God?

A. That which proceeds not only from the fear of being punished, but from the love of God; and which makes us to loath sin, and to endeavour to please this great God, and obey Him.

Q. What is contrary to the Fear of God?

A. It is, in general, a love to sin, and hardness of heart; and, in particular, carnal security, and the fear of men.

Q. What do you mean by *Carnal Security*?

A. The ease and false assurance of sinners, who fear not the wrath of God, although they do offend Him.

Q. How is the fear of men opposed to the fear of God?

A.

A. It is when we are more afraid to displease men, and to provoke them, than we are to displease God. Jesus Christ condemns this fear of men, when He says, *Luke* xii. 4, 5. "Be not
" afraid of them that kill the body, and
" after that have no more that they can do.
" But I will forewarn you whom ye shall
" fear : Fear Him, which after He hath
" killed, hath power to cast into hell."

Q. What is *Trust* in God ?

A. It is a firm assurance, by which we rely on God alone, persuaded that if we fear Him, He will grant us all the good things that are necessary for us, and that He will deliver us from all the evils which may hurt us.

Q. Upon what is this trust grounded ?

A. Upon God's omnipotence ; his love to us, as a kind Father ; and upon the promises that He has made us.

Q. Who are they that may so rely upon God ?

A. None but those that fear Him.

Q. What effect does this Trust produce ?

A. It delivers us from uneasiness and discontent, and makes us happy and easy under all events, and in all conditions.

Q. What

Q. What things are opposite to this Trust?

A. Distrust, and a false confidence, or presumption; of which, presumption is the most common, and most dangerous.

Q. What is this false confidence, or presumption?

A. It is the confidence of those that think themselves better than they are, and hope for those things which God has not promised, or which they are not in a condition of obtaining; such is the vain confidence of sinners, who hope for salvation, although they be not converted.

Q. Is there not another sort of false confidence?

A. It is that whereby we trust on ourselves, or on the creatures.

Q. What is *Zeal*?

A. It is an ardent desire that God should be known, served, and glorified, by us and all men.

Q. Is this *Zeal* necessary?

A. It ought to be the principle of our actions; it makes them good and agreeable to God, and by it we testify that we love God above all things.

Q. Which are the signs of true *Zeal*?

A. There

A. There are three of them: The First is, to desire ardently, and above all things, that God should be glorified. The Second, to rejoice when God is glorified, and to be troubled when He is not. The Third, to labour with all our might for the advancement of the glory of God, and the edification of our neighbours; and to that purpose, to employ our goods, our life, and all that we hold most dear.

Q. What things are contrary to this Zeal?

A. First, the coldness and indifference of those who have no Zeal, and lay nothing to heart but the things of this world. Second, lukewarmness, or weak and faint Zeal. Third, false Zeal.

Q. What is *False Zeal*?

A. Our Zeal is false, when we make the glory of God to consist in things wherein it does not consist, or when we would advance this glory by wicked means.

Q. What do you mean by the *Confession of the name of God*?

A. The Confession of the name of God, does sometimes denote the praises that are due to Him; but by this Confession

profession we understand the profession which a Christian should make before men, of worshipping God, and fearing him.

Q. Explain more distinctly what it is to confess the Name of God ?

A. It is to make an open and constant profession of the truth, and of Religion, without suffering any thing to turn us aside.

Q. In what place is this duty recommended to us ?

A. In *Rom. x. 9.* " If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God has raised Him from the dead, thou shalt be saved."

Q. Why must we perform this duty ?

A. To render to God that which we owe Him, to edify our neighbours, and for our own salvation; for if we do not confess Jesus Christ, but are ashamed of Him, and deny Him before men, He will also deny us before his Father which is in heaven. *Matt. x. 33.*

Q. What is opposite to this duty ?

A. The sin of those who forsake the truth, or Religion; whether it be in renouncing it openly, or in dissembling it by a false shame, and for fear of men.

Q. What

Q. What is *Submission to the Will of God*?

A. It contains three things, patience, obedience, and resignation.

Q. How does it appear in patience?

A. When we suffer without murmuring, and with a good will, the afflictions which it pleases God to send upon us.

Q. How does this submission appear in obedience?

A. When we perform with pleasure all the duties which God prescribes to us; even those which are most contrary to our inclinations; and when we abstain from those things which He forbids us, even those which would be most agreeable to us.

Q. In what does resignation consist?

A. In renouncing our own wills; in not wishing for any thing, but what it shall please God to give us; and in submitting ourselves to all events; as being assured, that God loves us, and that He knows much better what is most beneficial for us, than we ourselves do.

Q. What sins are contrary to this submission to God's will?

A. Impatience, murmuring in afflictions,

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tions, disobedience, and a fondness for
our own wills and desires.

IV. Of OATHS.

Q. **W**HY do you place an Oath in
the rank of duties towards
God?

A. Because 'an Oath is a most parti-
cular manner of honouring God, and
one of the most sacred and solemn acts
of Religion. This *Moses* shews, when
he says, "Thou shalt fear the Lord thy
" God, and serve Him, and shalt swear
" by his name," *Deut. vi. 13.* And for
this reason it is said, in the third com-
mandment, "Thou shalt not take the
" name of the Lord thy God in vain?"

Q. How many ways is the name of
God taken in vain?

A. Two ways; either in giving this
name to idols, or in swearing.

Q. Are all sorts of Oaths forbidden?

A. No; the holy Scripture teacheth
us, that an Oath is permitted, and that
the use of it is necessary." *Heb. vi. 16.*

Q. Why were Oaths brought into
use?

A. In

A. In order to oblige men to speak the truth, and to keep their promises.

Q. Ought we not to speak the truth, even without an Oath?

A. Yes; but an Oath obliges us more strongly to speak it.

Q. What do we, when we swear?

A. We take God to witness what we say; and we submit ourselves to his vengeance, if we do not speak the truth.

Q. May we swear by any other besides the true God?

A. No; because none but God can know whether we speak truth, and can punish us if we do not.

Q. What Oaths are forbidden?

A. False, rash, and vain Oaths.

Q. What is a *False Oath*?

A. We may swear falsely two ways; either when we do not speak the truth when we swear, or when we do not keep what we have promised by an Oath.

Q. When is it that we do not say the truth in speaking?

A. When we affirm things that are false; when we deny, or refuse to speak what we know, and ought to declare; when we add to the truth, and mingle false things with the true; when we do
not

not say the whole truth, and conceal part of it. Lastly, we swear falsely, when we disguise the truth, and give such a turn to what we say, as to aggravate a thing, or to weaken it, or to make it appear otherwise than it is.

Q. Ought we to say the very truth, when we are summoned to declare it, and when the speaking it may be the cause of a man's condemnation or punishment?

A. Yes? for we must obey the magistrate; and, on these occasions, we ought to believe that God desires that the truth should appear in evidence, and that justice should be exercised.

Q. Is it lawful in the depositions which we make in a court of justice, to favour our relations and friends, or seek to hurt our enemies?

A. No; we must tell the truth, without suffering favour or hatred, or any other consideration whatever to hinder us.

Q. Ought we to keep the promises which we make with an Oath?

A. We are indispensibly obliged thereunto. *Matt. v. 33.* "Thou shalt not
" forswear thyself, but shalt perform
" unto the Lord thine Oaths."

Q. When

Q. When are we not obliged to perform the Oaths which we have sworn ?

A. When we have sworn to do things that are wicked, and contrary to our duty to God : But before we dispense with our Oath, we ought to be well assured that the things are wicked.

Q. Is there no other occasion, wherein we are not obliged to do what we have promised with an Oath ?

A. We are not obliged to keep our promise, when he whom we made it to does dispense with it ; but then he must do it without being constrained, and when his own interest, and not the interest of any other person, is concerned in the case.

Q. If another has sworn, ought we to make him break his Oath ; or let him break it, when it is in our power to hinder it ?

A. No : Except his Oath tends to make us act against our conscience and duty.

Q. May we use equivocations and mental reservations in Swearing ?

A. This is most heinous ; it is to abuse an Oath, and to sin against common honesty, and the reverence that is due to God.

Q.

Q. How ought Oaths to be explained and understood ?

A. We must explain them in the sense wherein they are understood by those who impose them.

Q. What is particularly to be observed of Perjury ?

A. That it is a crime for which it is very difficult to obtain pardon ; because in Swearing we invoke the vengeance of God, and renounce his mercy in case we swear falsely.

Q. What is a *Rash Oath* ?

A. We swear rashly, when we swear things that we should not swear. This happens, when we engage to offend God, and to do wicked things ; when we swear to do impossibilities, or very difficult things ; and when we swear without having well considered whether what we affirm be true, and whether what we promise be just, and whether we have a sincere intention to keep it.

Q. What ought we to do, in order to disengage ourselves from a rash Oath ?

A. We ought not to disengage ourselves too lightly ; but a person who feels his conscience burdened with an Oath, ought to go to his pastor, to receive his
advice

advice, and in his presence beg pardon of God for his fault. It ought also to be done in the presence of those who are witnesses of the Oath, the better to shew his repentance, and take away the scandal.

Q. What do you mean by *Vain Oaths*?

A. Those which we swear without necessity, and upon frivolous occasions; such as Oaths which are mingled with ordinary discourses.

Q. On what occasions then is it lawful to swear?

A. On grave and important occasions, and especially when the magistrate requires it.

Q. May we not then swear at any time when we speak the truth?

A. No.

Q. And may we not swear to make people believe what we say?

A. No: We ought not to offend God, out of complaisance to men.

Q. Prove that Jesus Christ forbids, not only Perjury, but also all vain and rash Oaths.

A. *Matt. v. 33, &c.* " Ye have
" heard, that it hath been said by them
" of old time, Thou shalt not forswear
I " thyself,

thyself, but shalt perform unto the Lord
 thine Oaths. But I say unto you,
 Swear not at all ; neither by heaven,
 for it is God's throne ; neither by the
 earth, for it is his footstool ; neither
 by *Jerusalem*, for it is the city of the
 great King. Neither shalt thou swear
 by thy head, because thou canst not
 make one hair white or black. But
 let your communication be Yea, yea ;
 Nay, nay ; for whatsoever is more
 than these cometh of evil.^{ss}

Q. Are those Oaths forbidden, which
 are made otherwise than by the name of
 God ?

A. Yes ; Christians ought to abstain
 from all sorts of Oaths, or vehement
 asseverations ; which is proved by the
 words of Jesus Christ, and by those of
St James, chap. v. 12. ^{ss} Swear not,
^{ss} neither by heaven, neither by the
^{ss} earth, neither by any other Oath.^{ss}

Q. What think you of Oaths sworn
 by the Devil ; and imprecations which
 men make against themselves, or against
 their neighbours ?

A. These are words which Christians
 ought to abhor, and which are quite
 contrary to piety and charity.

Q. What

Q. What signifies these words, " Let
" your communication be Yea, yea ;
" Nay, nay ?"

A. That we ought to be contented
with simply affirming or denying ; and
that when we say, Yes, and No, we
should speak the truth as much as if we
had sworn.

Q. What sin is there in vain Oaths ?

A. Besides that Jesus Christ has for-
bid them, it shews very little respect for
God, and for the Oath, and they make
way for Perjury.

Q. What say you then of the custom
of Swearing, which is so common among
Christians ?

A. That that alone is a sign of the
little Religion that is amongst them.

Q. Is there any trouble in forbearing
to swear, and correcting this habit ?

A. It is very easy to abstain from it
quite ; and since we obtain neither plea-
sure nor profit by this sin, they are ex-
tremely to blame that fall into it.

Q. What must we do to correct our-
selves as to this custom of Swearing ?

A. We must watch over ourselves,
and shun the temptations which draw us
on to swear ; such as anger, rage, drink-
ing,

ing, and gaming. We must, besides this, have somebody to remind us ; and we should impose some sort of chastisement upon our own selves, by which we might punish ourselves every time that we happen to Swear.

Q. What is a *Vow* ?

A. A *Vow* is a sort of Oath, by which we promise to God to do something : And since we must observe almost the same rules in regard to *Vows*, as to *Oaths*, it is not necessary to speak of *Vows* in particular.

Q. Is the use of *Vows* lawful ?

A. This use is established by the Holy Scripture ; and *Vows* are a very proper means either of testifying to God our piety and thankfulness, or of obliging us to do our duty, and avoid sin.

V. Of Divine Worship.

Q. **H**OW many Things ought we to consider in Divine Worship ?

A. We will speak, 1. Of the parts or acts of this Worship, in which it consists. 2. The dispositions with which we ought to serve God. 3. The different

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ent ways of serving Him. 4. Of the
Lord's Prayer.

1. Of the parts of Divine Worship.

Q. **H**OW many are the acts or
parts of that Worship which
we owe to God?

A. Five; Adoration, Praise, Con-
fession of Sins, devoting a Man's self to
God, and Prayer.

Q. What is it to adore God?

A. It is to acknowledge his infinite
Majesty, and profoundly to humble our-
selves before Him.

Q. How ought we to Adore Him?

A. By sentiments of Esteem, Admi-
ration, Reverence, and Fear, where-
with our hearts ought to be possessed;
and by outward marks of this Reverence,
in prostrating ourselves before Him,
and in rendering Him publick service.

Q. What is it that obliges us to adore
Him, and to humble ourselves thus in
his presence?

A. The consideration how great and
how perfect He is, and how very incon-
siderable, how entirely depending upon
Him, and how exceeding sinful we are.

Q. For what reasons ought we to praise God?

A. We are to praise Him, first, because of his Power, Goodness, Holiness, Justice, Wisdom, Majesty, and those perfections which we find marks of in His works.

Q. What are the works of God, that He ought to be praised for?

A. They are the works of Creation, and Providence, and all the wonders which the world contains. But Christians ought above all things to praise God for the work of Redemption.

Q. What is the second reason we have to praise God?

A. We ought to praise Him because of his benefits; and this is what we call Gratitude, or Thanksgiving.

Q. For what benefits ought we to give thanks to God?

A. We ought to praise Him for all the good, temporal or spiritual, which we receive of Him; for the general mercies which He grants to all men, and for the particular mercies which He grants to every one of us. Lastly, we ought to praise Him in all things, even in misfortunes and afflictions.

Q. How

Q. How must we praise God?

A. 1. By the thoughts and motions of our hearts. 2. By speaking and singing forth his praise. 3. By a good life.

Q. Which is the third Act of Divine Worship?

A. Confession of Sins; and this confession ought to be made in such manner as is directed under the head of Repentance.

Q. Ought this Confession to accompany the Worship which we render to God?

A. Yes: For we cannot worship God without acknowledging our unworthiness, and our sins: and God will not receive our worship and prayers, if we have not a sincere repentance of our faults, and if we have not recourse to his mercy by Jesus Christ.

Q. What do you mean by the Devoting a Man's self, which you spake of?

A. That every time when we appear before God, to worship and call upon Him, we ought to consecrate and devote ourselves intirely to Him.

Q. What is Devoting ourselves to God?

A. It is to offer up our bodies, our souls, our life, our strength, our goods, and all that is in our power, to his service and glory, and to vow sincere obedience to Him. And when this is done, it is to give ourselves up entirely to his will, so that He may do with us whatsoever He pleases.

Q. Is this Devoting ourselves to God a part of Christian Worship?

A. It is an essential part of it, and the most perfect way of adoring God. *St Paul* exhorts us to this duty, *Rom. xii.*

1. "I beseech you, by the mercies of
" God, that ye present your bodies a
" living sacrifice, holy, acceptable unto
" God, which is your reasonable service."

Q. What is Prayer?

A. Prayer, when it is distinguished from other Acts of Divine Worship, signifies the requests which we make to God, for those things which are necessary.

Q. Is it necessary to Pray?

A. Prayer is the only remedy for our misery. God commands us to call upon Him; and He grants his grace and favour to none but those that call upon Him as they ought. *Psal. l. 15.*

" Call

" Call upon me in the day of trouble, I
" will deliver thee, and thou shalt glori-
" fy me."

Q. Where is the efficacy of Prayer
spoken of?

A. *Matt. vii. 7.* " Ask, and it shall
" be given you; seek, and you shall
" find; knock, and it shall be opened
" unto you. For every one that asketh,
" receiveth; and he that seeketh, find-
" eth; and to him that knocketh, it shall
" be opened. *Jam. v. 16.* The effec-
" tual fervent Prayer of a righteous man
" availeth much."

Q. What profit is there in Prayer?

A. It serves to keep off the evils
which might hurt us, and bring us those
good things which may render us truly
happy.

Q. Of what further use is Prayer?

A. It is very proper to sanctify and
comfort us.

Q. How does Prayer sanctify us?

A. It does it two ways, 1. Because
it raises our hearts towards God; it
disengages us from the world; it makes
us seek after spiritual good things; it
enflames devotion; it encreases our love
of G O D, our humility, charity, and

other virtues. 2. By Prayer, we obtain the help of God, the assistance of his Spirit and grace, and victory over temptations.

Q. Does Prayer also comfort us?

A. Yes: it makes the soul easy; it fills us with peace and joy; but above all, it comforts us mightily in our afflictions

Q. What ought then to excite us to the holy exercise of Prayer?

A. It is the honour of holding conversation with God, the pleasure that arises from this correspondence, and the profit that accrues to us thereby.

Q. To whom ought we to direct our Prayers?

A. To God alone.

Q. Are we allowed to call upon the creatures, and the saints who are dead, and to have recourse to their intercession?

A. No; the holy Scripture does not command it; on the contrary, it forbids us to worship, to call upon, and to serve any other besides God. *Matt. iv. 10.*

“Thou shalt worship the Lord thy God,
“and him only shalt thou serve.” The creatures have neither the knowledge nor the power necessary for hearing us,
and

and we have no need of any other Intercessor with God besides Jesus Christ.

1 *John* ii. 1. " If any man sin, we have
" an advocate with the Father, even
" Jesus Christ the righteous."

Q. Since we recommend ourselves to the Prayers of the saints who are alive, may we not serve and pray to the saints departed ?

A. No ; there is a great deal of difference between these two sorts of Prayers. The faithful, who are upon the earth, are present, they understand us, and they know our wants : But it is not so with the saints that are dead. Moreover, we give not to the faithful who are in this world, sacred and religious honours, such as are rendered unto the saints in the church of *Rome*.

Q. What ought we to ask of God when we Pray ?

A. All things which are necessary for us.

Q. What order ought to be observed in our Petitions ?

A. We ought first of all, and above all things, to beg that which regards the glory of God ; after that, that which concerns our salvation ; and lastly, that
which

which is necessary for our bodies, and for this life. Jesus Christ teaches us in the Lord's Prayer to ask these three things.

Q. What mercies ought we to beg of God?

A. They are of two sorts, *viz.* those which are general, and of which all men have need; and particular mercies, which are necessary for every person in his state and condition.

Q. What do we learn from this?

A. That it is not enough to say general Prayers, such as suit with all men; but besides, every man ought to ask for those mercies which he, in particular, does stand in need of.

Q. Ought we to pray for any besides ourselves?

A. Christians ought to pray for all men in general; for Kings, for Magistrates, for the publick Peace, for the Church, and for the Clergy. We ought also to pray for afflicted persons, for the conversion of sinners, for good men, for our relations, for our friends, and even for our enemies. *1 Tim. ii. 1. Eph. vi. 19. Matt. v. 44, &c.*

2. *Of the Dispositions wherewith we ought to serve GOD.*

Q. **W**HAT state of mind is necessary for serving GOD in a manner agreeable to Him ?

A. A man ought to be a good man, and in charity with his neighbours.

Q. Why do you say he must be a good man ?

A. Because GOD will not receive the worship of the wicked, nor will hear their prayers. *Jobn ix. 31. and Isa. l. 15.* " GOD heareth not sinners; but if
" any man be a worshipper of GOD, and
" doth his will, him he heareth. When
" ye spread forth your hands, I will
" hide mine eyes from you : yea, when
" you make many prayers, I will not
" hear : Your hands are full of blood."

Q. Does GOD absolutely reject the prayers of the wicked ?

A. GOD receives the prayers of the wicked when they turn to Him ; but whilst they do not turn from their sins, he does not regard them.

Q. How ought we to be disposed toward our neighbours, when we present
our-

ourselves before God to worship Him ?

A. We ought to be animated with a sincere love and charity towards other men. And for this purpose, we ought to be in peace with them, and to pray for them as well as for ourselves. Jesus Christ has taught us the necessity of this duty, *Matt. iv. 23.* " If thou bring thy
 33 gift to the altar, and there remem-
 33 berest that thy brother hath ought
 33 against thee ; leave there thy gift be-
 33 fore the altar, and go thy way ; first
 33 be reconciled to thy brother, and then
 33 come and offer thy gift."

Q. What Dispositions ought to accompany the Acts of Divine Worship ?

A. Four : Attention, Fervency, Humility, and Trust.

Q. What is Attention ?

A. It is the having our spirit strongly bent to what we are about, when we worship God, and call upon Him, without thinking on other things.

Q. When is this Attention necessary ?

A. It is necessary in all the exercises of religion and godliness, which we perform, whether in private or in publick ; and without this Attention, the Acts of Divine Worship are but Acts of hypocrisy,

crisly, whereby GOD is offended ; because divine service and prayer do properly consist in the Dispositions of the heart, and in our desires, and not in the gestures of the body, and in words alone.

Q. Whence does proceed the want of Attention in the service of GOD ?

A. From a fondness for the world, and from the indifference which men have for GOD and heavenly things.

Q. What must be done then for avoiding this defect ?

A. We must root out the love of the world from our hearts, and stir up therein a profound reverence for the divine Majesty, and an ardent desire of his favour.

Q. Which are the principal helps to Attention ?

A. 1. To put our spirits into a quiet frame, and not to present ourselves before GOD, when we are very much busied with the affairs of the world. 2. To consider what we are going about before we begin to pray. 3. To retire in private. 4. The brevity of our prayers is an help to Attention, especially for those who are but weak in piety.

Q. Is

Q. Is Attention alone sufficient?

A. With Attention we must have fervency and zeal; that is, we must vehemently, and with all our hearts, desire that God may be glorified, and that He would hear us.

Q. What should we do to stir up this fervency in us, and to pray well?

A. We must seriously consider what we owe to God, and have a lively sense of the need we have of his favour, and afterwards follow the motions of our hearts.

Q. What does this fervency comprehend besides?

A. The pleasure which we take in serving God, and calling upon Him, and perseverance in these duties.

Q. Is it necessary to persevere in Prayer?

A. Yes: Because oftentimes God does not hearken to us presently, and we have always need of his grace; therefore we should always continue to call upon Him, and always submit ourselves to his will. "Continue in prayer, and watch in the same with thanksgiving," Col. iv. 2.

Q. But

Q. But ought we always to pray with the same fervency ?

A. No : for temporal mercies ought not to be sought with the same earnestness as spiritual.

Q. How ought we to humble ourselves before God, in the worship which we render Him ?

A. We ought to prostrate and humble ourselves in His presence, not only with our bodies, but especially with our hearts.

Q. Why should we humble ourselves in this manner ?

A. Because of the Majesty of God, and our own vileness and unworthiness.

Q. What is that trust which ought to accompany the worship of God ?

A. It is a firm persuasion, by which we are assured that God will accept the service which we render Him, and that He will hear our Prayers.

Q. Can we attain to this trust ?

A. Yes : If we fear God, and serve Him with all our heart.

Q. But can we be assured that God will hear all our Prayers ?

A. When we ask of Him things necessary for His glory, and our salvation,

we

we are sure of receiving them. *James*
i. 5. " If any of you lack wisdom, let
 " him ask of God, that giveth to all
 " men liberally, and upbraideth not ;
 " and it shall be given him." As for
 temporal things, and such as are not
 absolutely necessary for our salvation, we
 cannot have the same assurance.

Q. Should we not be more happy, if
 we might be sure of receiving all that we
 should ask ?

A. Very far from that, we should be
 most unhappy ; because we often wish
 for things that would hurt us : But we
 are sure that God will grant us all the
 mercies that we ask, if they be necessary
 for us ; and this ought to satisfy us.

Q. Since then this Divine Service and
 Prayer do require all these Dispositions
 which we have spoken of, what do we
 learn thereby ?

A. That Prayer is an excellent means
 for advancing in piety, and in the prac-
 tice of all virtues.



III. Of the different Ways of serving
G O D.

Of Internal and External Worship, private and publick.

Q. **W**HAT is the worship that God would have us render to Him?

A. We ought to render Him an Internal Worship, by serving Him in our hearts and thoughts; and an External Worship, in honouring Him by our words, and by such bodily Actions as are proper for that purpose.

Q. What sort of Worship does He principally require?

A. That which is Internal, and of the heart. *John iv. 24.* "God is a Spirit, and they that worship Him, must worship Him in spirit and in truth."

Q. Does divine worship consist in outward Actions; as, in saying our Prayers, in going to Church, and hearing Sermons?

A. These outward Acts are useful and necessary; but if a hearty devotion does not

not go along with them, they cannot be agreeable to God, and we make ourselves guilty of hypocrisy by such practices.

Q. Which are the outward Acts of divine worship?

A. The principal are, to adore God, by falling down before him; to sing psalms to His praise, to offer Him our prayers, to read and hear his word, to be present at religious assemblies; to which we may add, the celebration of the sacraments, fasting, and alms.

Q. How do you prove that these external Acts are necessary?

A. 1. Because GOD has appointed them, as we may find in the Holy Scriptures. 2. Because they are the effects which the internal devotion and zeal for the glory of God, and edification of our neighbours, do necessarily produce. 3. Because these are helps and means of exciting piety both in ourselves and others.

Q. You mentioned Fasting; ought Christians to practise it?

A. Yes: For it is often mentioned in the New Testament; Jesus Christ has given us rules about Fasting as we ought;

as

as well as about Prayer. He fasted himself, and Fasting was practised by the Apostles, by the primitive Christians, and by the whole Church.

Q. How many sorts of Fasting are there?

A. There are publick Fasts, such as those which the whole Church ought to celebrate at the seasons of extraordinary devotion, and of publick calamity. And there are private Fasts, which every one should practise according to his condition and wants.

Q. How is Fasting to be considered?

A. As an effect and a testimony of the sorrow or devotion wherewith the heart is pierced, and is a very proper means of mortifying one's self, and subduing the flesh, and of disposing us to humiliation and the service of God.

Q. Why do you make mention of Almsgiving?

A. Because it is a thing very acceptable to God, that we should join the exercise of Charity, to the worship which we render Him. And this was constantly observed from the times of the Apostles and primitive Christians.

Q. When should we serve God?

A. At

A. At all times, as *St Paul* says, 1 *Thess.* v. 17. " Pray without ceasing."

Q. How can we practise this precept of the Apostle?

A. 1. In often lifting up our hearts to God, to worship Him, to give Him thanks, to devote ourselves to Him, to implore His mercy and assistance. 2. In serving and calling upon Him, whether in private or publick, upon all occasions that may happen.

Q. Is it necessary to serve God, and call upon Him in private?

A. This duty is altogether indispensable ; it is for this reason that every one is obliged to perform his devotions in the morning, in the evening, and at other opportunities.

Q. Is it necessary besides this, to render to God a publick and solemn service?

A. Yes : and this is done in the congregations of the Church.

Q. How do you prove the use and necessity of publick Worship?

A. Publick Worship is very necessary to enflame our devotion ; to edify one another ; and is absolutely necessary for the preservation of order and union in

in the Church. It is an indispensable duty to render homage to God in a solemn manner ; to join together in begging those mercies which we stand in need of, and to give Him thanks for the favours he has granted. Lastly, God has expressly commanded a publick Worship, and religious assemblies, as the Scriptures of the Old and New Testaments does shew. One of the first cares of the Apostles was, to form these assemblies ; and this has been observed ever since by all Christians.

Q. What ought we to do in Christian assemblies ?

A. We ought to render to God the worship that is due to Him, by adoring Him, by singing His praises, by calling upon Him, by celebrating His sacraments, and by hearing His word.

Q. Does reading the word of God make up a part of the divine service ?

A. Yes : and it was chiefly in order to hear the Scriptures read, that the Jews and the first Christians did assemble together.

Q. That we may serve God in religious assemblies, is it not necessary that
order

order should be established in the Church for that end?

A. Such order is absolutely necessary. There must be times and places appointed for divine service, and persons set apart for the celebration of it, and the form and manner of performing it ought to be regulated.

Q. What rules ought we to follow as to the form and circumstances of divine service?

A. They are chiefly three. 1. That the divine service should be pure, and conformable to the Gospel. 2. That it should be celebrated in a language which is understood by the people. And, 3. That in the Church all things should be done with order, gravity, decency, and so as to tend to edification, according to St Paul's rule, 1 Cor. xiv. "Let all things be done decently and in order."

Q. At what times ought we to assemble, for serving God?

A. At such times, and on such days as are appointed for that purpose by the custom of each particular Church whereof we are members; and on those which have been set apart either by the Apostles, or by the Christian Church in

in general ; as *Sunday, Easter-day, Whitsunday, Christmas-day*, and other times of publick devotion.

Q. Which was the day that was kept holy to God among the Jews.

A. The Sabbath-day, or day of rest, which we call *Saturday*.

Q. Where has God enjoined the observation of this day ?

A. In the fourth Commandment ; “ Remember that thou keep holy the Sabbath-day, &c.”

Q. What did God design that the Jews should do on that day ?

A. That they should rest, and celebrate it in honour of God, as a Festival day.

Q. When did God sanctify this Sabbath-day ?

A. From the beginning of the world ; for *Moses* says, on “ the seventh day God ended his work which he had made, and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it.”

Q. For what reason did God ordain that the Jews should keep holy this day of rest ?

K

A. That

A. That He might preserve amongst them the remembrance of the Creation of the world, and by that means secure them from idolatry. This is the very reason which God himself gives for the institution of the Sabbath, in those words, “ For in six days the Lord made heaven
 “ and earth, the sea, and all that in them
 “ is, and rested the seventh day, where-
 “ fore the Lord blessed the seventh day,
 “ and hallowed it.”

Q. Whence comes it, that God appointed servants, and the very beasts to rest on the Sabbath-day ?

A. That the servants and cattle might have some refreshment ; and that the Jews might remember that God had brought them out of their servitude in *Egypt*. This God says, *Exod. xxiii. 12.*
³³ Six days thou shalt do thy work, and
³³ on the seventh day thou shalt rest ; that
³³ thine ox and thine ass may rest, and
³³ the son of thy handmaid, and thy
³³ stranger may be refreshed.” And
Deut. v. 13.

Q. Which is the day that the Christians do keep holy ?

A. The first day of the week, which is called *Sunday*, or the *Lord's-Day*,
 which

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which was the day of the Resurrection
of Jesus Christ.

Q. When did the custom of sanctify-
ing this day begin?

A. In the times of the Apostles, as
may be seen in the New Testament;
and from this time *Sunday* has always
been kept holy in the Christian Church.

Q. Does the sanctification of *Sunday*
consist simply in resting?

A. No: But we rest on this day, that
we may all of us employ it in the service
of God, and attend upon the religious
assemblies.

Q. Should *Sunday* be no otherwise
kept holy than in publick in the holy
assemblies?

A. It must also be sanctified by pri-
vate devotions, by reading the holy
Scripture, by holy meditations, by prais-
ing God, and by godly discourses.

IV. *Of the* Lord's Prayer.

Q. **H**OW has Jesus Christ taught
us to serve God, and call up-
on Him?

K 2

A. He

A. He has taught us by his doctrine, by his example, and especially by that form of Prayer which he taught his Disciples.

Q. What form is this?

A. It is the Lord's Prayer, "Our Father, which art in Heaven, &c."

Q. What was the design of our Lord in prescribing this Prayer to his Disciples.

A. It was to teach them to pray, and to give them such a pattern of Prayer as might contain all that is necessary to be asked of God, and might be very plain, and take up but a few words.

Q. How many parts be there in this Prayer?

A. Three: The Preface, Petitions, and Conclusion.

Q. What does this Preface mean, "Our Father, which art in Heaven?"

A. It teaches us two things: 1. That He whom we pray to, is God. 2. In what quality we ought to consider Him, when we pray to Him, namely, as to our Father.

Q. Why do we call Him *our* Father?

A. Because He is our Creator and Preserver,

Preserver, and because he has adopted us in Jesus Christ.

Q. What signifies the word *adopt*?

A. That God, by an effect of his Goodness, and for Jesus Christ's sake, has chosen us to be his children. *Eph. i. 4, 5.* "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will."

Q. Who are those that God receives thus into the number of his children?

A. Those that believe in Jesus Christ, *John i. 12.* "To as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

Q. What are the advantages of this Adoption?

A. It is the fountain of all the blessings which God grants us: God loves those whom He adopts as his children, He receives them into his Church, and makes them his heirs. *1 John iii. 1.* "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. *Rom. viii. 17.* And if children, then heirs, heirs of God, and joint-heirs with Christ."

Q. What is the duty of those whom God has adopted?

A. Holiness of life, and obedience to the Commandments of God. 1 *John* iii. 9. "Whosoever is born of God, doth not commit sin; for his seed doth remain in him: and he cannot sin, because he is born of God."

Q. What doth this name of *Father*, which we give to God, signify?

A. It shews the authority that He has over us, and the love that He bears us. And so this name obliges us to call upon God reverently, out of consideration of his authority, and with assurance, because of his love.

Q. What do we mean when we say God is in Heaven?

A. We do not mean, that there is any place where God is not present, for He "fills heaven and earth," *Jer.* xxiii. 24. But the Scripture saith that God is in Heaven, because therein He gives the most expresse marks of his presence and glory.

Q. Why did Jesus Christ add these words, "Which art in Heaven?"

A. To increase our reverence and assurance, by consideration of the majesty and infinite power of God.

Q.

Q. How are the six Petitions in the Lord's Prayer divided ?

A. The three first relate to the glory of God ; and the three last to our good and benefit.

Q. Why are they ranked in this order ?

A. To teach us to seek God's glory above all things.

Q. Which is the first Petition ?

A. "*Hallowed be thy name.*"

Q. What is it to sanctify or hallow the name of God ?

A. It is the same thing as to glorify Him, or to acknowledge and publish his holiness and glory.

Q. By whom ought we to desire that God should be known and glorified ?

A. By all the world.

Q. Who is it that has taught men the true way of knowing God and glorifying Him ?

A. Our Lord Jesus Christ.

Q. What must be done, that the name of God may be sanctified ?

A. First of all, men must know God and Jesus Christ ; and after this, they must render Him that glory and obedience which is his due.

Q. Which is the second Petition?

A. "Thy kingdom come."

Q. What Kingdom is spoken of here?

A. That which God exercises over men, by Jesus Christ.

Q. How many parts be there in this Kingdom?

A. Two: the first is, the Kingdom which God exercises now. The second is, that which He will exercise after this life.

Q. How does God now reign over men?

A. He reigns over all men in general by his power; but He reigns more particularly by his word, and by his Spirit, over the hearts of his elect, who submit to Him and obey Him.

Q. When did this Kingdom begin to be established?

A. It was when Jesus Christ came into the world, and when, after his Resurrection and Ascension, the Apostles went to preach the Gospel to all nations, and when the Christian Religion was established.

Q. Is the Kingdom of God now established every where?

A. No:

A. No: there are many nations who do not yet know Jesus Christ; and among Christians themselves there are so many errors, irregularities and corruptions, that we cannot say the Kingdom of God is established amongst them as it ought to be.

Q. When shall we see the Kingdom of God established upon earth.

A. When the Gospel shall be preached, and universally received; and when truth, piety, order and peace, shall reign among Christians.

Q. When will this Kingdom come to its perfection?

A. This will happen at the end of the world, when Jesus Christ shall come to introduce the faithful into the heavenly glory, and to destroy his enemies.

Q. What therefore do you ask of God, when you say, "Thy kingdom come?"

A. That God would call those nations to his knowledge that are deprived of it; that He would sanctify us, and reign in our hearts, giving us grace to submit ourselves to Him; and that at last, He would receive us into his glory.

Q. What is the meaning of the third

Petition, "Thy will be done on earth,
"as it is in heaven."

A. We beg of God that his *Will* may be accomplished, and that He would give us grace to obey his commandments.

Q. Why did Jesus Christ make us ask this thing of God, in this Petition?

A. Because it is a thing of very great importance, and whereon the glory of God and our own happiness do depend.

Q. What is to be observed from these words, *on earth*?

A. That we ought to do the *Will* of God here on earth, during this life; and that we ought to wish that it may be done throughout the whole earth by all men.

Q. What is the meaning of these words, "on earth, as it is in heaven?"

A. We beseech God that men may imitate the angels in that sincerity and zeal wherewith the blessed spirits do his *Will*.

Q. What difference is here between men and angels, as to this point?

A. They differ in two respects, 1. That God does not order men and angels the same things. 2. That the angels

gels do the *Will* of God in a perfect manner; whereas men do it imperfectly.

2. How then can we imitate the angels?

A. In doing the *Will* of God according to our condition and ability, as they do it according to theirs.

2. What do you mean by the "daily Bread" which you ask of God?

A. I mean all those things which are necessary for our subsistence during this life.

2. Why did Jesus Christ bid us ask nothing but Bread?

A. To teach us to content ourselves with the things that are necessary for this life, and not to seek after those which are superfluous and unprofitable. 1 *Tim.* vi. 8. "Having food and raiment, let us be therewith content."

2. Are we not then allowed to desire riches, and to ask them of God?

A. No: but we may enjoy them when God has given them to us, and when they are gotten by lawful means.

2. From whom do we ask our daily Bread?

A. From God, on whose providence all things do depend.

2. Is

Q. Is Prayer the only means of obtaining our daily Bread?

A. God has appointed labour besides Prayer. *Gen. iii. 19.* "In the sweat of thy face thou shalt eat bread, till thou return unto the ground."

Q. Ought all men, even the rich, to make this Prayer?

A. Yes: since they depend equally upon the providence of God, who only gives good things, and takes them away as it pleases Him, and grants life and health to enjoy them.

Q. Why do we ask only for the Bread of *this present day*?

A. 1. Because we ought not to pray but for present necessity; since we are not sure of living long. 2. Jesus Christ thereby puts upon us a necessity of praying every day. 3. He intended to drive away the cares and troubles that might happen to us about what is to come.

Q. Are all sorts of cares forbidden?

A. No: some cares are permitted, and are even necessary; such as the cares of a wise foresight, and lawful labour, which are accompanied with contentment of spirit, piety, and resignation to the will of God.

. Which

Q. Which are unlawful cares?

A. Those which proceed from a love of the good things of this world; those which engage us to make use of ill means for acquiring them, or are accompanied with melancholy, trouble, and distrust. These our Lord condemns, *Matt. vi.*

Q. Which is the fifth Petition?

A. "Forgive us our trespasses, as we
"forgive them that trespass against us."

Q. Ought all men to ask pardon of God for their sins?

A. Yes: because they are all sinners. The righteous themselves have some remains of corruption. And besides, they ought always to ask pardon of God for past sins, since they cannot obtain the forgiveness of them, but by persevering in repentance to the end of their lives.

Q. In what dispositions ought we to be for the obtaining this pardon?

A. We ought to have recourse to the mercy of God by Jesus Christ, with a true faith and a serious repentance; but particularly our Lord teaches us to "forgive them that trespass against us."

Q. Whom ought we to forgive?

A. Every body.

Q. What

Q. What Trespaffes ought we to forgive?

A. All without exception.

Q. How ought we to forgive them?

A. We ought to forgive with all our hearts, and as we would that God should forgive us ; that is, that we should not revenge ourselves upon those that have wronged us, nor hate them ; and secondly, that we should do them good, and love them.

Q. Why must we forgive them thus?

A. Because God commands us ; because He has given us an example of it ? and because if we do not so forgive, God will not forgive us.

Q. What is the meaning of these words, "Forgive us, as we forgive?"

A. In saying this prayer, we oblige ourselves to forgive our neighbours ; and make an imprecation on ourselves if we do it not. "For if ye forgive not men their trespaffes, neither will your Father forgive your trespaffes," *Matt. vi. 15.*

Q. Which is the sixth Petition?

A. "Lead us not into temptation, but deliver us from evil."

How many sorts of Temptations are there?

A.

A. There are two sorts ; some tend to try us, and others to seduce us and draw us to sin.

Q. Whence come these *Temptations* ?

A. Temptations of trial come from God ; but the Temptations of seduction proceed from ourselves.

Q. What think you of the *Power* of the devil ?

A. He can easily tempt us, but he cannot draw us into sin, unless we consent to it.

Q. Can the devil make himself master of men, to work in them, and by them, all that he pleases ?

A. No; he has not this power over Christians.

Q. How are we tempted by men, and by the world ?

A. Men tempt us by their words and actions ; and the world, by all the creatures, and objects that are therein ; as prosperity and adversity, pleasure, pain, and in general all that excites our love, hatred, and other passions.

Q. But where is the principal source of Temptations, and of sin ?

A. In ourselves, and in our own will.

Q. Why

Q. Why do we then desire God, that He would not lead us into Temptation; does God make men fall into sin?

A. In no wise: on the contrary, He turns them from it, and solicits them to good, by his word, by his providence, and by the motions of his grace. "Let
 " no man say, when he is tempted, I am
 " tempted of God: for God cannot be
 " tempted with evil, neither tempteth
 " he any man. But every man is tempted,
 " when he is drawn away of his own lust,
 " and enticed," *James i. 13, 14.*

Q. What then does God do?

A. He permits Temptations, and permits that men should yield to them.

Q. Why does He permit Temptations?

A. Because they are necessary for the trial of men. If there were no Temptations, there would be no laws, nor future judgment; and the difference there is between the condition we are in upon earth, and that we shall be in in heaven, would be abolished.

Q. But why should He permit that men should yield to them?

A. If

A. If God does wisely and justly permit that men should be tempted, He may and ought to permit them to fall into sin, when they are so minded.

Q. What does God do upon these occasions ?

A. He does not always do what He could, to hinder men from sinning ; He does not always grant them the same measure of his grace ; He sometimes even withdraws this grace, and leaves sinners to their own corrupt inclinations.

Q. When does God use them so ?

A. When men presume on their own strength, and are grown remiss in their duty, and when they abuse the mercies He shews them.

Q. What then do we ask of God in this Petition ?

A. That He would not expose us to those Temptations which we might yield to ; and that, when we shall be exposed to Temptation, He would strengthen us, so that we may not be seduced : and lastly, that He would deliver us from them.

Q. Can we be assured that God will grant us this mercy, if we sincerely desire it of Him ?

A. Yes :

A. Yes: and *St Paul* gives us this assurance, *1 Cor. x. 13.* "There hath
 "no Temptation taken you, but such as
 "is common to man? but God is faithful, who will not suffer you to be tempted
 "above that ye are able; but will with
 "the Temptation also make a way to
 "escape, that ye may be able to bear it."

Q. To what does this prayer oblige us, "Lead us not into Temptation, but deliver us from evil?"

A. To shun Temptations, and to resist them. "Watch and pray, lest ye enter into Temptation," *Matt. xxvi.*

Q. Do we ask no more of God, than that He would deliver us from the Temptations we are speaking of?

A. We beseech Him also to guard us by his providence, from the mischiefs or accidents into which we might fall during the course of this life.

Q. What mean these words, "That the kingdom, the power, and the glory, are God's?"

A. That God is the King of the world, that He governs all things by his power, that his glory is infinite, and that He will continue so for ever.

Q. What

Q. What then is the meaning of this conclusion of the Lord's Prayer, "For thine is the kingdom, &c."

A. It contains the reasons that we have to pray to God, and to hope that He will hear us? and it teaches us, that the end which we ought to propose in our prayers is, that the kingdom and glory of God may be advanced.

Q. What does this word *Amen* signify?

A. This word, when it is put at the end of prayers and praises, shews the sincerity of our desires, and the assurance which we have that God will hear us.

S E C T. II.

Of Duties toward Men.

Q. **W**HAT is the summary of our duty toward Men?

A. The whole is contained in this commandment, "Thou shalt love thy neighbour as thyself," *Matt. xxii.*

Q. How do you explain this word *Neighbour*?

A. The Jews called none by this name

name, but those of their own nation; but Christians ought to look upon all men in general, even their very enemies, as their neighbours.

Q. Why are we to consider all men as our neighbours?

A. Because we have one common nature, and God has created us all according to his image; and because Jesus Christ has redeemed us all.

Q. What is the measure of the love which we owe to our neighbour?

A. We ought to love him as ourselves; which our Saviour explains, in saying, "All things whatsoever ye would that men should do to you, do ye even so to them," *Matt. vii. 12.*

Q. Ought we to do to our neighbours all that we would that they should do to us?

A. No: But only that which we justly and reasonably desire should be done to us.

Q. Are all our duties towards men included within this rule?

A. Yes; and for this reason *St Paul* says, that the whole law "is briefly comprehended in this saying, namely, 'Thou shalt love thy neighbour as thyself';

"self; and that love is the fulfilling of
"the law," *Rom. xiii. 9, 10. Gal. v. 14.*

Q. How are the duties towards our
neighbour divided?

A. Into general duties, which regard
all men; and particular duties, which
belong to some sorts of men.

Q. What are the general duties that
we ought to discharge towards all men?

A. They are two, *Justice* and *Charity*.

I. *Of JUSTICE.*

Q. **W**HAT do you mean by *Justice*?

A. That virtue which disposes us to
render to every one that which is his due,
and restrains us from doing harm to
any one.

Q. Wherein are we forbidden to in-
jure our neighbours?

A. We ought not to deprive them of
their lives, their ease and quiet, their
goods, their honour, nor any thing that
belongs to them, and which is dear to
them.

Q. Where are the principal duties of
Justice prescribed?

A. In the second table of the law of
G O D.

Q. What has G O D commanded as to the life of our neighbour ?

A. He forbids the taking it away in the sixth commandment, "Thou shalt do no murder."

Q. Why does G O D forbid murder in the first place ?

A. Because life is the most precious of all temporal goods.

Q. Are none guilty of this crime, but those that kill with their own hands, and take away life by violent means ?

A. Those are likewise murderers, who destroy any one by the hands of another ; and so are they also who take away from any person those things which are absolutely necessary to life ; those who suffer him to perish, when it is in their power to succour him ; and those who engage in an unjust war, which their duty does not call them to.

Q. Are all those that kill guilty of murder ?

A. There are three cases wherein life may be taken away, without the guilt of murder ; as, a lawful war, a just and necessary defence, and the punishment which the magistrate ought to inflict upon malefactors : " For he beareth not the sword

" sword in vain ; for he is the minister of
" GOD, a revenger to execute wrath upon
" him that doth evil," *Rom. xiii. 4.* To
which we may add, that those who kill
by chance, and are not engaged in any
unlawful, uncharitable, or imprudent ac-
tion, are not murderers.

Q. Does GOD forbid nothing but murder ?

A. He forbids all the actions, all the words, and all the thoughts, which may lead to murder, and are contrary to justice and charity.

Q. What are those actions which He forbids ?

A. All those which proceed from hatred, anger, revenge, or cruelty, as to strike or wound our neighbour.

Q. What has GOD forbidden as to Words ?

A. He forbids, 1. Injurious and offensive words, which shew either anger or contempt, as to call any one fool, villain, or cursed. 2. Quarrelling and strife. 3. Imprecations, by which men wish that evil may light upon their neighbour.

Q. What thoughts and motions of the heart does GOD forbid ?

A. Hatred

A. Hatred, anger, desire of revenge, and all other passions of this nature.

Q. How do you shew that these excesses, whereinto men fall by their actions, words or thoughts, are forbidden?

A. Because they are advances towards murder, and because we are not permitted to hate our neighbour, to hurt him, or to revenge ourselves. But this appears chiefly, because our Saviour says, *Matt. v.* where he explains the sixth commandment in this sense, and threatens a severe punishment to those that suffer themselves to fall into these excesses; ^{ss} Ye have heard ^{ss} that it was said by them of old time, ^{ss} Thou shalt not kill: and whosoever ^{ss} shall kill, shall be in danger of the ^{ss} judgment. But I say unto you, that ^{ss} whosoever is angry with his brother ^{ss} without a cause, shall be in danger of ^{ss} the judgment; and whosoever shall ^{ss} say to his brother, Racha, shall be in ^{ss} danger of the council; but whosoever ^{ss} shall say, Thou Fool, shall be in ^{ss} danger of hell-fire, ^{ss} *Matt. v. 21, 22.*

Q. Does this law, which forbids murder, oblige us any farther, than not to take away the life of our neighbours?

A. It obliges us also to preserve their
lives,

lives, to defend and help them, to the utmost of our power.

Q. Ought not every body also to have a care of his own life?

A. Yes; and we commit a very great sin when we expose ourselves to the danger of losing it, either by the hands of another, or by shortening our own days, in whatsoever manner it be.

Q. What does God ordain by this law, as to the goods possessed by our neighbours?

A. It forbids us to take them away; to which also the seventh and eighth commandments do relate, where it is forbidden to invade either the wife or the goods of another.

Q. Is Adultery (which God forbids in the seventh commandment) contrary to Justice?

A. Yes; and we shall speak of this crime in another place.

Q. To go on then to the eighth commandment, where God says, "Thou shalt not steal: What is there forbidden?"

A. The theft forbidden here, seems properly that theft which is committed in secretly stealing those things which may be carried away; but we must ex-

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tend this prohibition to all the unjust ways of taking the goods of another.

Q. Is it a crime to steal?

A. We cannot doubt but that it is a grievous sin ; nature itself teaches it so to be : We do not believe that any body has a right of taking away that which is ours, and, therefore, neither is it allowed us to take that which belongs to another.

Q. What does the holy Scripture teach us upon this subject?

A. That God is the disposer of the good things of this world ; that He gives them to whom He will ; and that we ought to acquiesce in His will ; and be contented in the condition we are in. Moreover, *Jesus Christ* forbids us to love the things of this world, or to set our hearts upon them. He also commands us to give part of what we have to our brethren. All these considerations make it plain, that we cannot take away the goods of any one, without committing a grievous sin.

Q. How ought we to understand this law, which forbids theft and injustice?

A. As a general law, both in regard to the persons from whom any thing is taken,

taken, the things which are taken, and the manner of taking them.

Q. How is it a general law, in regard of the persons?

A. It is so, both for those that may take, and for those from whom one may take any thing. That is, it is forbidden to all men to steal; and that there is none from whom we may take away that which is his.

Q. Is it then lawful for the Poor to steal?

A. No; they ought by their labour to procure the things which they have need of; and if they cannot subsist by working, they ought to apply themselves to others for assistance, and to be patient in their condition.

Q. Is it a sin to rob the Rich?

A. Yes; but it is yet worse to rob those that are poor.

Q. You say that this law is general, as to the things which one may take, what is the meaning of this?

A. It signifies, that we are forbidden to take any thing whatsoever that belongs to our neighbours.

Q. Do we commit theft, when the

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thing

thing which we take is but of a small value ?

A. Without doubt : but the sin is greater when more is stolen, and when a greater damage is caused thereby.

Q. What kind of theft is most criminal ?

A. Sacrilege, which is committed by taking the things which are consecrated to God, to his service, to the church, to the maintenance of ministers, to the poor, and to other pious uses.

Q. When are men guilty of sacrilege ?

A. When they take away these goods, when they keep them, when they employ them either wholly, or in part, to other uses, or to their own particular profit ; when they are guilty of any fraud in paying what they ought to the church, or to the poor. They fall also into this sin, when they receive alms and charities, without having need of them.

Q. What theft is the most heinous next to sacrilege ?

A. When they cheat princes, magistrates, and the publick of their right ; and when they do not, *bona fide*, pay them what is their due ; as taxes, customs, and other duties. This is a real theft,

theft, and a great sin against G O D.
And therefore St *Paul* says, that "con-
science obliges to pay tribute to prin-
ces," *Rom. xiii. 6.*

Q. What ought we to do, as to
things deposited with us, and entrusted
to our honesty?

A. We ought to keep them faithfully,
and to restore them, and it would be
base perfidiousness to do otherwise.

Q. May we not keep those things
which we have found, and another has
lost?

A. We may keep them after we have
done all that we could to find out the
person they belonged to, and provided
we are disposed to restore them, when
an opportunity offers.

Q. You said, in the third place, that
this prohibition is general, as to the
manner of stealing; what do you mean
by that?

A. That it is forbidden to steal in any
manner whatsoever.

Q. How many ways may we take
away the goods of another?

A. It may be done by force or cun-
ning.

Q. How may we take the goods of another by force?

A. By using open force and violence in robbing, as thieves and highway-men; or by employing the authority and credit we have, in doing wrong to another, as the great and rich do, when they oppress the meaner people.

Q. Do we commit theft only in taking away another's goods?

A. We are also guilty of this sin, in keeping that which does not belong to us; as when we detain the wages that are due to those who have earned them, and do not pay them justly and speedily.

Q. Who else may be said to take and retain unjustly other mens goods?

A. Those who borrow that which they cannot pay; and those who refuse, or neglect to pay that which they know to be justly due.

Q. Which is the second way of committing injustice?

A. It is by using cunning, fraud, and deceit in our affairs with our neighbour; as in bargains, trade, labour, and on other occasions.

Q. What injustice can one commit in bargaining?

A.

A. When we make agreements, bargains, and covenants with our neighbours, which turn to their damage; when we bind them to things which they would not be bound to if they knew the prejudice they should suffer by it; as also when we promise them those things which we cannot perform.

Q. May we take advantage of the ignorance and simplicity, or the honest credulity of those we have dealings with, and do them any damage this way?

A. No; this would be a surprize and a cheat; and would be the doing to another that which we would not have done to ourselves.

Q. When may we be said to cheat and steal in buying and selling?

A. This may be done several ways; he that buys, does it when he does not pay the price according as it was agreed; or when he takes advantage of the ignorance or necessity of the seller, to buy things much below their real worth. Those who sell, do cheat when they sell one thing for another, when they falsify their goods or wares, when they sell them at an excessive price, when they

use fraud in weights, measures, or in any other manner.

Q. Can those be guilty of injustice, who earn their living by labour; as handicrafts-men, workmen, men and women servants, &c.

A. These people are guilty of this sin, when they take or keep those things which do not belong to them; when they do not labour honestly; and when they take more for their work than it is worth. Servants also fall into injustice, when they do not serve faithfully, and when they do not take as much care of their master's goods, as if they were their own.

Q. Is Usury forbidden?

A. Yes; and we are guilty of usury when we take more than lawful interest for what we lend.

Q. Is it Usury to take more than the ordinary interest, when he that borrows is very willing to borrow it upon those terms?

A. This profit may be allowed in trade, and on some particular occasions; but, except in such cases, it is unlawful because it is commonly necessity or imprudence that obliges people to borrow
upon

upon hard terms, and because we ought not to take advantage of the necessity or bad conduct of others to enrich ourselves.

Q. Do we not sometimes make use of authority, and of the law, for the wronging our neighbour, and committing unjust actions?

A. This happens when we commence unjust law-suits, or when we make use of tricking, lying, interest, bribes, and other unlawful means, to gain our cause.

Q. Can a man, with a safe conscience, take possession of a thing which has been adjudged by the court, when he has not the right on his side?

A. No; the sentence of the judges gives us no right to possess a thing that does not belong to us.

Q. Do justice and conscience allow us on all occasions to take the advantage of the right which the law gives?

A. This is not always allowed, and it would often be a crying injustice to make use of one's right to the utmost rigour. Thus the law does not oblige us to pay debts after such a time, which is called prescription; nevertheless, it would be downright robbery to make

use of this right, and refuse to pay what we justly owe.

Q. Are none guilty of injustice, but those who do unjustly possess the goods of another?

A. Yes; all those that are the authors of injustice, and that contribute thereunto by their counsels, by their solicitations, by their artifices, by their credit or otherwise, are responsible for it.

Q. Who are those that, in this case, commit the greatest sin?

A. They are the judges and magistrates, who do not act according to strict justice, who give sentence without having well examined the cause before them, or who do not entirely follow the laws of justice, and the information of their conscience; but suffer themselves to be brought over by presents, by recommendations, or by any other way whatsoever.

Q. We have spoken of the principal ways of taking away the goods of another; but since there are many other ways which we have not been able to touch upon, Tell me what is the general rule, by which we may see whether a thing be contrary to justice or not?

A. It

A. It is the rule which Jesus Christ has given, and which nature dictates to us, that we should do to our neighbours as we would be done by ; and that we should not do to them what we would not have them do to us.

Q. What use ought we to make of this rule, in the different occasions which may present themselves ?

A. We should examine ourselves, and see how we would be glad to be used ourselves, if we were in the place of our neighbours ; and we ought to use them in the same manner.

Q. Does this rule oblige us no farther than justice ?

A. It obliges us also to equity.

Q. What is equity ?

A. Equity consists in not stretching one's right to the utmost rigour, but in voluntarily departing a little from it.

Q. What are the duties which equity obliges us to ?

A. There are two of them. The one is, in doing things which we are not obliged to do ; as to give a man something beyond what we promised, when we see that he has suffered loss or damage. The other is, in not doing what

we had a right to do. Thus it is contrary to equity, to force the poor to pay to the utmost, unless he to whom it is due be himself in want also.

Q. What ought they to do who are guilty of theft and injustice, if they would obtain forgiveness of this sin?

A. Besides the other duties to which sinners are obliged, they ought to make restitution, and restore exactly what they have unjustly taken.

Q. Is this restitution necessary?

A. Natural justice and reason shew the necessity of it, and God expressly enjoins restitution, *Exod.* xxii. 3. "A thief should make full restitution." *Ezek.* xxxiii. 15. "If the wicked restore the pledge, give again that he hath robbed, walk in the statutes of life, without committing iniquity, he shall surely live, he shall not die." And *St Paul* declares, that neither the "unrighteous, or unjust, nor thieves, shall inherit the kingdom of God," *1 Cor.* vi. 9, 10.

Q. Is it not enough to repent of this sin, and to ask forgiveness of God for it?

A. Repentance is not sincere, unless we make satisfaction, as far as we are able,

able, for the wrong we have done. Thus, an unjust man, who is able to repair the damage which he has caused to his neighbour, and doth it not, but keeps what he has deprived him of, does not truly repent.

Q. Are they then excluded from salvation that have not the means of making restitution?

A. They may obtain forgiveness of their sin, provided that they have a serious repentance, and a sincere intention of making restitution as soon as they shall be able; and if they do all in their power towards it, during their lives, by pains-taking, and even depriving themselves of some part of the things necessary for their subsistence.

Q. What ought he to do, who does not know them that he has wronged, or who, by some other reason, is not in a capacity of making restitution to them, their children, or to their heirs?

A. He cannot keep what he has unjustly gotten, since they are goods to which he has no right; but he ought to consecrate them to pious uses, as God ordains, *Numb. v. 6, 7, 8.*

Q. What is the ninth commandment?

A.

A. "Thou shalt not bear false witness against thy neighbour."

Q. What is the false witness here forbidden?

A. It is properly that by which we hurt our neighbour.

Q. On what occasions may false witness be born?

A. It may be done either before the magistrate ; and this we have before spoken of, in treating of oaths ; or in private discourses, and this is called *Calumny*.

Q. How do we calumniate our neighbour?

A. It is done, not only when we invent or spread false things against him, but also, when we mingle lies with the truth, when we relate things otherwise than they are, or in another sense than that wherein they were spoken : Lastly, by not removing the calumny when we can do it, and when we strengthen it by silence.

Q. But when the things that we speak against any one are true, is it not always permitted to relate them?

A. No ; those that do so are guilty of evil-speaking.

Q. What sin is there in evil-speaking, when we say nothing but the truth ?

A. Evil-speaking is criminal, because it is commonly accompanied with pride, and a desire of setting ourselves up above others, and because it is always contrary to the love of our neighbour, and to justice ; since that in publishing disadvantageous things of our brethren, we do them much mischief, and do not by them what we would have them do by us.

Q. What hurt do we do our neighbour, either by calumny or evil-speaking ?

A. We may hurt him in his estate, in his ease, and in his life ; but above all in his reputation and honour. Moreover, we sow division and discord, and are the cause of many evils which happen, and of a great number of sins that are committed.

Q. What is there particular in this sin, to make us see the greatness of it ?

A. It is this, that we cannot defend ourselves from calumniators and detractors ; because they back-bite their neighbour in his absence, and without his being able to defend himself ; and because the injury which they do to his honour, is commonly irreparable.

Q.

Q. Are we obliged to make reparation to them, whose good name we have injured?

A. We are obliged thereto, as much as we are to the restitution of his goods; but it is almost always impossible to make full reparation; because we cannot stop reports when they are spread abroad, nor undeceive those who have given credit to them.

Q. Does the holy Scripture condemn calumny and evil-speaking?

A. It every where condemns these sins. *St Paul* places evil-speaking in the rank of sins, which are unworthy of Christians, and exclude them from heaven, *1 Cor.* v, and vi. *St James* says, chap. iv. 11. "Speak not evil of one another." And our Lord, "Judge not, lest ye be judged," *Matt.* vii. 1.

Q. What are the judgments which *Jesus Christ* forbids?

A. They are the rash judgments which we make of our neighbours, either by the opinions that we have of them, or by our discourses concerning them.

Q. Do we judge rashly of our neighbour every time that we entertain an ill opinion of him?

A.

A. No; We are not obliged to approve his conduct when it is not good; and to believe that a man is a good man, whose actions are notoriously bad: It would be even a sin to judge thus.

Q. What then is this *rash Judgment*?

A. It is a judgment that is contrary to truth and charity; and we make this sort of judgment, either when we wrongfully condemn any man, and believe him guilty of that which he is innocent of; or when we judge him with too much rigour, and that we believe him to be more guilty and wicked than he is.

Q. What must we do to avoid rash Judgments?

A. We ought never to judge our neighbours through passion, upon suspicions, upon reports, or bare probabilities, nor with precipitation, or without being well informed. "Charity beareth all things, believeth all things, hopeth all things, endureth all things," 1 Cor. xiii. 7.

Q. Is it always evil-speaking, to relate the ill that we know of any man?

A. No; There are occasions where the glory of God, the good of our brethren, the publick peace, and our own defence,

defence, do oblige us to discover the wickedness and injustice of men. But we ought not to do so farther than necessity requires it, and always with a spirit of moderation and charity.

Q. What then is properly evil-speaking?

A. It is speaking the ill which we know of any one, without any necessity or advantage to ourselves or others; as they do, who speak of their neighbour to gratify their passions, or satisfy their own curiosity, or that of others; to pass away the time, and divert themselves; and who, by their discourses, do expose him whom they speak of, to the hatred or contempt of those that hear them.

Q. Does God intend no more, than that we should be neither evil-speakers nor slanderers?

A. Our duty obliges us, besides this, not to give ear to slanderers, to resist them, and to defend the honour of our neighbours as much as we can.

Q. Which are the other sins that relate to this prohibition?

A. Lying, dissimulation, and generally, all sorts of deceit and prevarication in discourse.

Q. What is Lying?

A.

A. It is to speak against one's conscience, and to utter as truths things that we know to be false.

Q. What is Diffimulation?

A. Diffimulation is two-fold; either when we do not speak the things which we know and think; or when, by our discourse or actions, we would insinuate something different from what we know and think to be true.

Q. Are we always obliged to speak what we know?

A. No; but we are never allowed to say the contrary; and every time that the glory of G o d, the good of our neighbours, and our duty requires us to speak the truth, we ought to utter it frankly, and without suffering any thing to hinder us.

Q. What ought we besides to shun in our discourse?

A. All sorts of cunning tricks, artifice, and deceit, which we could make use of for imposing upon our neighbour.

Q. Which is the most criminal manner of deceiving men?

A. It is, when by false shews of amity and good-will, or by appearances of sincerity

sincerity and honesty, we endeavour to entrap and hurt any man.

Q. Is flattery permitted?

A. No; and Christians ought to banish it from their discourse.

Q. What is *Flattery*?

A. To flatter, is to praise any one, or to say obliging things to him, with a design to please him; and we may flatter as well by speaking the truth, as by lying.

Q. Shew me that Flattery is a sin?

A. 1. It commonly goes along with Lying. 2. Those who flatter, do it for their interest, and with designs contrary to piety. 3. In flattering our neighbour, we puff him up with pride, and hinder him from being sensible of his failings.

Q. What ought we to put into the rank of flattering and deceitful discourses?

A. The compliments and vain protestations of friendship, so much in fashion with the world.

Q. What is the virtue opposite to those vices we have spoken of?

A. Truth and Sincerity.

Q. What does this virtue oblige us to?

A. 1.

A. 1. To speak what we think, whenever we are called thereunto by our duty.
2. To act in all things with openneſs and candour, and to perform that which we have promiſed.

Q. Are theſe duties recommended to us in the word of God ?

A. St Paul ſays, *Ephes. iv. 25.*
“ Wherefore putting away lying, ſpeak
“ every man truth with his neighbour.”
And David ſays, *Pſalm xv.* That a good man
“ ſpeaketh the truth in his heart.”
And God declares, that He abominates
Lyars, Flatterers, Deceivers, and all
 thoſe that ſpeak falſly.

Q. Does God only forbid us in his law not to do any wrong to our neighbour ?

A. To ſtiſle the very beginnings of injuſtice, He forbids us in the tenth commandment, even to deſire any thing that belongs to another ; “ Thou ſhalt
“ not covet thy neighbour’s houſe, &c.”

Q. What is the coveting which is here forbidden ?

A. It is that which cauſes us to contrive means for the getting thoſe things which belong to our neighbours, into our own poſſeſſion ; or which makes us have a hankering after them.

Q.

Q. What means for possessing that which is another's do you speak of?

A. There are some means which are manifestly criminal and unjust, as theft, adultery, false witness ; and these ways or means are forbidden in the foregoing commandments. But there are other ways which are not so bad, and which do appear lawful before men, but are unlawful and criminal before GOD ; as if a man desires the possession or estate of another, and should seek for means of constraining him to sell it. It is principally these last means which are forbidden in the tenth commandment.

Q. Is the simple desire of the goods of another person sinful, when we have no design of appropriating them to ourselves ?

A. This desire is contrary to piety, which obliges us to be content with what we have. It is opposite to charity, which would have us rejoice in the advantages of our brethren, and which banishes envy and jealousy. Lastly, this desire is a sign that we love nothing but ourselves, and that we have an excessive affection for the good things of this world.

Q. What

Q. What is it then that this commandment teaches us?

A. That the law of God should regulate our thoughts and desires, as well as our actions; and that in order to avoid this sin, we must resist evil concupiscences, as soon as they arise in our hearts.



II. *Of CHARITY.*

Q. **W**HAT is Charity?

A. It is the love which we owe to our neighbours.

Q. What sort of love ought this to be?

A. It ought to be a sincere love, which should be in our heart, and appear by our actions; and not a love of meer civility, decency, and good manners, which often is nothing but hypocrisy. 1 *John* iii. 18. "Let us not love" in word, neither in tongue, but in "deed and in truth." *Rom.* xii. 9. "Let" love be without dissimulation."

Q. Wherein then does this charity consist?

A. It contains two things. 1. The affection,

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affection, and the dispositions of the heart. 2. Actions.

Q. What are the dispositions of the heart wherein Charity does consist?

A. They are two: the one is to love our neighbour. The other, to desire to be beloved by him.

Q. To whom do we owe this love?

A. To all men without exception.

Q. Ought we to love all men equally?

A. No: there are divers degrees of love; and we ought to love some persons more than others.

Q. From whence does this difference proceed?

A. From nature and piety. Thus we owe more love to our relations and friends, than to strangers; and to good people, than to bad.

Q. May we not hate those that do not love us?

A. No: we ought on the contrary to love them. *Matt. v. 44, 45.* " Love
" your enemies, bless them that curse
" you, do good to them that hate
" you, and pray for them which de-
" spitefully use you, and persecute you:
" that ye may be the children of your Fa-
" ther which is in heaven: for he maketh
" his

" his sun to rise on the evil and on the
" good, and sendeth rain on the just,
" and on the unjust."

Q. What is the love which we owe to those which do not love us, and to vicious persons?

A. We are not obliged to love them and esteem them as we would a friend and a good man; we ought not even to live in familiarity with the wicked; but then we are not allowed to hate them; on the contrary, we ought to wish well to them, to do them good if we can, to pray to God for them, and to forgive the evil which they do us.

Q. How many things does this love of our neighbour comprehend?

A. Two: the one to wish him well: the other, not to bear ill will against him.

Q. What good ought we to wish our neighbours?

A. All the good things which are necessary for the body and soul; but true Charity is that which makes us wish for their salvation.

Q. By what may we know, whether we do sincerely wish well to our neighbours?

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A. By

A. By these two things. If we pray for them, and if we sympathize in the good or ill that happens to them, as *St Paul* exhorts us, *Rom. vii. 15.* " Re-
joice with them that do rejoice, and
weep with them that weep."

Q. Who are those that fail in the former of these duties?

A. They are those who wish evil to their neighbours, and make imprecations against them : those also who do not wish them the true goods, who do not interest themselves in the salvation of their brethren, and who love them not, but for the things of this life.

Q. What is contrary to the second of these duties ?

A. Self-love, our private interest, envy, jealousy, hard-heartedness, cruelty.

Q. What do you mean by self-love, and private interest ?

A. It is the failing of those who love nothing but themselves, who think upon nothing but their own interest, and who are not concerned for that of others.

Q. What is envy and jealousy ?

A. A man is envious and jealous, when he is troubled at the prosperity of another ; when he desires to possess the
goods

goods which others do possess; and when he is afraid, that they should enjoy the same advantages that he enjoys, or seeks after.

Q. What are the reasons which should preserve us from envy?

A. Envy is contrary to the submission which we owe to the orders of providence, and to Charity towards our neighbour; it does but unprofitably torment him that is subject to it, and it may produce very fatal consequences; as may be seen in the example of *Cain*, and in that of *Joseph's* brethren.

Q. What is hard-heartedness and cruelty?

A. People are hard-hearted, when they are not touched with compassion at the misfortunes of another; and cruel people are those who take pleasure in doing hurt to others, and in seeing their sufferings.

Q. Which is the second thing which is included in the love of our neighbour?

A. It is not to bear ill will against him. One may do thus, either without his having given us occasion, and this is the anger which our Lord Jesus Christ condemns, *Matt. v. 22.* Or

M 2

when

when our neighbour has done us any hurt, and this is what men call resentment.

Q. What then is the duty of a Christian, as to this point ?

A. To hinder anger from kindling in our hearts ; to avoid all that may excite it ; to check its first motions, and to receive the injuries done to us with a quiet and peaceable spirit.

Q. What is it that should keep us from anger ?

A. The commandment of God, and the example of the perfect meekness and patience of our Lord Jesus Christ : *Eph. iv. 31, 32.* " Let all bitterness, and
" wrath, and anger, and clamour, and
" evil-speaking, be put away from you,
" with all malice : And be ye kind one
" to another, tender-hearted, forgiving
" one another, even as God for Christ's
" sake has forgiven you."

Q. What ought we farther to consider for avoiding anger ?

A. That this passion torments us, and that it does more harm to ourselves than to those whom we hate ; that it enrages the mind ; that it deprives us of reason and temper ; and that it hur-
ries

ries men into divers excesses, whereof they sooner or later repent ; as quarrels, rage, and murder : for this reason, St *James* gives us this advice, " Let every
" man be swift to hear, slow to speak,
" slow to wrath : for the wrath of man
" worketh not the righteousness of God,"
James i. 19, 20.

Q. What is the second disposition towards our neighbours, to which Charity binds us ?

A. Charity makes us desire to share in their friendship, and to live in peace with them.

Q. How do we fail as to this duty ?

A. When we look on our neighbours with indifference, or with contempt ; and when we do not value their friendship.

Q. Is it enough to have in our hearts the dispositions which are above-mentioned ?

A. It is necessary besides that our actions should answer to these dispositions in our hearts, and that we should make the good will that we bear our neighbours to appear by its effects.

Q. What are the effects which Charity produces ?

A. As Charity consists in loving our neighbours, and in desiring to be beloved by them, it produces two effects: the first, is doing them good: the second, labouring to have peace with them.

Q. Are we obliged to do good to our neighbours?

A. Nature itself teaches it us, and God commands it, *Rom. xii. 10, 11.*
 " Be kindly affectioned one to another,
 " with brotherly love, in honour prefer-
 " ing one another. Not slothful in busi-
 " ness: fervent in spirit, serving the
 " Lord."

Q. Ought we to do good to all men?

A. Yes: even to our enemies, *Gal. v. 10.* " Do good unto all men." And *Matt. v. 44.* " Do good to them that
 " hate you."

Q. What good are we capable of doing to our neighbours?

A. This good regards either the body and this life, or the soul and salvation.

Q. What good ought we to do for their body, and in this life?

A. We ought to preserve their life, their quiet, their goods, and their honour; to render them our good offices, to comfort them in their afflictions, to
 assist

assist them with our counsels, and to succour them when they are in necessity or danger.

Q. Which is one of the most important duties which Charity obliges us to in this respect?

A. It is almsgiving: God does recommend it most expressly, He promises a particular blessing to those who shall exercise it, and He threatens them with a curse who shall have neglected it. This we see, *Matt. xxv.* where Jesus Christ relates what He will say to the righteous, and to the wicked, at the day of judgment; "I was an hungry, and ye gave me meat, &c."

Q. Where is this duty mentioned?

A. *Heb. xiii. 16.* "To do good, and to communicate, forget not: for with such sacrifices God is well pleased." *1 John iii. 17.* "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

Q. Who ought to give alms?

A. Every one ought to give according to his condition; but the rich are thereunto particularly obliged: *1 Tim.*

vi. 18. " Charge them that are rich in
 " this world, that they do good, that
 " they be rich in good works, ready to
 " distribute, willing to communicate."

Q. To whom ought we to shew Charity?

A. To all sorts of persons, but particularly to those that are nearest to us, either by nature, or by religion; and to those who are in the greatest necessity; especially when they are persons of piety and virtue: *Gal. vi. 10.* " Let us
 " do good unto all men, especially unto
 " them who are of the household of faith."

Q. How must alms be given to make them agreeable to God?

A. We must give readily, plentifully, with chearfulness, and for God's sake; and not grudgingly, or with unwillingness, out of vanity, or any other carnal motive. " God loveth a cheerful
 " giver," *2 Cor. ix. 7.*

Q. Who are those that sin against this duty of Charity?

A. They are, first, those who being able to do good to their neighbours, do it not; and in the second place, those who hurt them by injustice, by violence, by evil-speaking, by revenge, or in any other manner.

Q. Is it not then allowed us, upon any occasion, to do evil to our neighbours ?

A. No.

Q. What conduct ought we to observe towards those that do evil to us ?

A. Charity obliges us not to revenge ourselves, and to forgive them.

Q. Is it permitted to Christians to revenge themselves, and to render evil for evil ?

A. Revenge is forbidden them, *Rom.* xii. 17, 19. "Recompence to no man
"evil for evil. Avenge not yourselves."
And our Lord Jesus Christ condemns revenge, when He says, *Matt.* v. 38, 39. "Ye have heard that it hath been
"said, An eye for an eye, and a tooth,
"for a tooth. But I say unto you, that
"ye resist not evil."

Q. How then must we receive the evils which men do to us ?

A. With patience ; this is what Jesus Christ hath taught us by his example. *1 Pet.* ii. 21, 22. "Christ suffered for
"us, leaving us an example, that we
"should follow his steps, who when he
"was reviled, reviled not again : when
"he suffered, he threatned not."

Q. Must we then suffer all sorts of evils, without returning them again ?

A. If they are light offences, and that we can bear them without any great prejudice to ourselves or others, it is better to endure them, than to make a quarrel. Our Lord Jesus Christ exhorts us thereunto in these words, *Matt. v. 39.* " Resist not evil : but whosoever shall smite thee on thy right cheek, turn to him the other also."

Q. But if the harm that is done us be considerable, what course ought we to take ?

A. We should endeavour to prevent it, by keeping within the bounds of a just and lawful defence ; if the harm be done, we ought to perswade him that has done us wrong to make reparation ; and if we cannot engage him thereunto, we must have recourse to the magistrate ; but it is not permitted us to judge for ourselves.

Q. May a Christian go to law ?

A. Yes : provided that it be in a just cause, that he makes no use of ill means, and that he does it not out of a spirit of hatred and revenge, but only with a prospect of preserving that which belongs to him.

Q.

Q. Is this all that a Christian ought to do, and is it enough not to revenge ourselves?

A. We must, besides this, do good to those who do us hurt, and endeavour to win them with our kindneses. *Rom. xii. 20, 21.* "If thine enemy hunger, feed him; if he thirst, give him drink. Be not overcome with evil, but overcome evil with good." And it is in acquitting ourselves of this duty, that we resemble our heavenly father, "Who is kind unto the unthankful, and to the evil," *Luke vi. 35.*

Q. What good ought we to do to the souls of our neighbours, in order to their salvation?

A. We ought to provoke them to piety by all possible means: *Heb. x. 24.* "Let us consider one another to provoke unto love, and to good works."

Q. What means are to be used to this purpose?

A. The principal are, to reprove our neighbours when they sin, and to set them a good example.

Q. Are we obliged to reprove those that sin?

A. Our zeal for the glory of God,
and

and for the salvation of our brethren, does indispenſibly engage us thereunto; and this duty is laid upon us, 1 *Theſſ.* v. 14. " Now we exhort you, warn " them that are unruly." *Gal.* vi. 1. " If " a man be overtaken in a fault, ye " which are ſpiritual reſtore ſuch an one."

Q. In what manner muſt we reprove our neighbour?

A. With zeal and ſincerity, with prudence and diſcretion, with charity and meekneſs.

Q. How do we fail in this duty of brotherly correction?

A. When we are ſilent, and have not the courage to reprove our neighbours; or when we approve the evil which they do, and flatter them in their vices.

Q. Ought a Chriſtian to ſet a good example to his brethren?

A. Yes: Jeſus Chriſt teaches us to do ſo, when he ſays, *Matt.* v. 16. " Let " your light ſo ſhine before men, that " they ſeeing your good works, may " glorify your Father which is in heaven."

Q. What muſt be done for the acquitting ourſelves of this duty?

A. We muſt live ſo as to incite other men to fear God, and to avoid every thing

thing that may give scandal.

Q. What is scandal?

A. By scandal, is sometimes understood the sorrow which is caused in another, by doing evil; and it is thus that good men are scandalized. But the holy Scripture calls that properly scandal, which gives occasion to our neighbour to sin, or to judge ill of us.

Q. How many sorts of scandals are there?

A. They are divided into two sorts: that is, scandal given, and scandal taken.

Q. What is scandal given?

A. Scandal given is, when we say or do things, which tend to scandalize our neighbour, and from which we ought to abstain. And we give this scandal, whether we do things on purpose to make our neighbour sin, or even when we have not that intention.

Q. What is scandal taken?

A. It is when any one is scandalized and sinneth. If there be an occasion given, the scandal is given and taken; if there be no occasion given, the scandal is not given, but taken. Such may be the scandal of a man, who may be scandalized at a thing good and necessary, or innocent.

Q.

Q. Is it a great sin to give scandal ?

A. Yes: since thereby we offend God, and may cause the destruction of our neighbour ; as *St Paul* saith, *1 Cor.* viii. 11, 12. And *Jesus Christ* shews the greatness of this sin by these words, " Wo to that man by whom the offence " cometh," *Matt.* xviii.

Q. Wherein must we avoid the scandalizing our neighbours ?

A. Not only in ill things, but even in things indifferent. As to these last, we must abstain from them, as soon as we know that any one is scandalized thereby. *Rom.* xiv. 21. " It is good not " to do any thing whereby thy brother " stumbleth, or is offended, or is made " weak."

Q. Must we also abstain from good actions, when we foresee that occasion of scandal will be taken from them ?

A. When these actions are absolutely necessary, and one cannot neglect them without failing in our duty, we ought to do them, without being hindered by the fear of the scandal which others may take at them ; but when actions are not absolutely necessary, and may be done in
another

another manner, or put off to another time, we must abstain from them.

Q. Which is the second effect of Charity?

A. It is the endeavouring to have peace with our neighbours.

Q. Is this a duty necessary to be practised?

A. It is of absolute necessity for the glory of God, for the edification of the church, and for our own happiness; and our Lord speaks of it as of a duty, by which we may know the true children of God: *Matt. v. 9.* "Blessed are the peace-makers, for they shall be called the children of God."

Q. With whom ought we to live in peace?

A. With all men: *Rom. xii. 18.* "If it be possible, as much as lieth in you, live peaceably with all men." But we ought particularly to live in peace with the faithful; and hereunto tends the exhortation of the Apostle, *Eph. iv. 3.* "Endeavouring to keep the unity of the spirit in the bond of peace."

Q. What are the things wherein we ought to maintain peace with all men?

A. First, It ought to be in the civil government,

government, and in worldly affairs; but it is chiefly necessary to preserve union and peace in matters of religion, so far as the truth and a good conscience will allow.

Q. How many are the parts of this duty?

A. There are two. The one consists in preserving peace with our neighbour when we have it, and in avoiding all that may disturb it. The other, in endeavouring to restore and settle this peace when we have it not, or when it has been interrupted.

Q. What are the means proper for attaining this end?

A. It is to take heed to our actions, our words, and the dispositions of our hearts.

Q. What ought we to observe as to our actions?

A. We ought, first, to do good to our neighbours upon all occasions, and to testify our friendship to them. 2. To give them what is their due. 3. To bear with them when they have faults, or do us wrong. And lastly, to be reconciled with them when we are at difference.

Q. How ought this reconciliation to be made?

A. If we have offended our neighbour, we ought freely to acknowledge it, and repair the injury that we have done him: If he has offended us, we must admit him, and forgive him as often as he shall desire it; and even prevent him, and make the advances necessary for our reconciliation with him.

Q. What ought we to observe as to words?

A. To abstain from any discourses which may provoke our neighbour, or make quarrels; to avoid calumny and detraction; not to raise reports, or hearken to them. We must also shun contests, disputes, quarrels, heats, injuries, railings, or jestings, and all language that may offend or exasperate our neighbour.

Q. Which is the third principal means of preserving peace?

A. It is to take heed to the dispositions of our hearts. In order hereunto, we ought to root out those passions which are an hindrance to peace, and in their stead to implant those affections of mind which may preserve it.

Q.

Q. Which are the passions that disturb our peace?

A. They are partiality to our own private interest, covetousness, envy, the love of pleasure, and above all pride, which makes us aim at exalting ourselves above our neighbours, and incapable of bearing injuries.

Q. What are the affections of mind proper for preserving peace?

A. We ought to have an humble and modest opinion of ourselves, and charitable and advantageous thoughts of our neighbours.

Q. After we have used all these means, can we always secure peace with men?

A. No: nevertheless we ought to do all we can for the obtaining it; and when we have done so, we have nothing to blame ourselves for.

Q. What follows from all that we have said about Charity?

A. That Charity comprehends all duties, and all virtues, and that it banishes all passions and all vices: this *St Paul* shews, *1 Cor. xiii.* where he speaks of Charity in these terms: "Charity suffereth long, and is kind: Charity en-

" vieth

“vieth not : Charity vaunteth not itself,
“is not puffed up, doth not behave it-
“self unseemly, seeketh not her own,
“is not easily provoked, thinketh no evil,
“rejoiceth not in iniquity, but rejoiceth
“in the truth ; beareth all things, be-
“lieth all things, hopeth all things,
“endureth all things.”

III. *Of particular Duties towards Men.*

Q. ARE we obliged to no more to-
wards our neighbours, than
the general duties of Justice and Cha-
rity which we spake of just now ?

A. There are other particular duties
which we are obliged to pay them, ac-
cording to the relation we bear to them.
St Paul exhorts Christians to this, *Rom.*
xiii. 7. “Render to all their dues.”

Q. Who are those of all men to whom
we ought to render the first duties ?

A. They are Fathers and Mothers ;
and this duty is prescribed in the fifth
commandment, “Honour thy father
“and thy mother.”

Q. Why is mention made in this
commandment of the Mother, as well
as of the Father ?

A.

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A. God intended thereby to teach the children of *Israel* to honour Mothers as well as Fathers; which was not done amongst the greatest part of the idolatrous nations.

Q. To whom is this commandment directed?

A. To all Children; not only to those who are young, but to those that are grown up.

Q. How many duties are included in the Honour due to Father and Mother?

A. Four: Respect, Love, Obedience, and Assistance.

Q. In what does Respect consist?

A. In acknowledging the authority of Fathers and Mothers, and in entertaining thoughts of veneration and esteem for them.

Q. How is it that Children should make their Respect appear?

A. By such actions and words as are humble, meek, and serious; in bearing with the faults and weaknesses of their Fathers and Mothers; and in submitting to their reproofs and corrections.

Q. Ought Children to love their Fathers and Mothers?

A. This love ought to be very great, because

because of the obligations which Children have to them ; and because of the extreme love which Fathers and Mothers do bear to their Children.

Q. What does this love oblige Children to ?

A. To wish, and to do all the good they can for those who brought them into the world ; to pray for them ; and to do their utmost to please them, and to gain their affection.

Q. What sort of obedience is required from Children ?

A. A ready and hearty obedience to all the commands of their Fathers and Mothers : *Eph. vi. 1.* " Children, obey " your Parents in the Lord, for this is " right." But if these commands should be unjust, and contrary to the will of God, Children ought not to comply with them ; tho' even then they ought to keep within the bounds of respect.

Q. When ought Children to assist their Parents ?

A. When their Parents are old, sick, poor, or in any other condition wherein they have need of succour.

Q. What does oblige Children to the performance of these duties ?

A.

A. Nature engages them to it ; Religion commands it ; and God promises to bless those that shall thus honour Father and Mother, " That thy days
" may be long in the land which the
" Lord thy God giveth thee.

Q. What is the meaning of this promise ?

A. God promises the Jews to give them long life, accompanied with all sorts of blessings in the land of *Canaan*, which they were going to inhabit.

Q. Does this promise belong to us, who are Christians ?

A. It belongeth properly to the Jews, to whom God made temporal promises ; nevertheless, we ought to believe, that God does sometimes prolong the days of Children who do their duty to their Fathers and Mothers, and that He does often bless them in this world for it. 1 *Tim.* iv. 8. " Godliness is profitable unto
" all things, having promise of the life that
" now is, and of that which is to come."

Q. What does this promise teach us ?

A. That the duty here prescribed is very pleasing to God, since it has a particular blessing annexed to it. St *Paul* makes this remark, *Eph.* vi. 2. " Ho-
" nour

" honour thy Father and Mother, which is
" the first commandment with promise."

Q. Does not this promise include a threat against disobedient Children?

A. Yes; God threatens such Children with his curse, and did also command, that rebellious and stubborn Children should be punished with death.

Deut. xxi. 21.

Q. What is the duty of Fathers and Mothers?

A. It is to love their children, to pray for them, to provide them necessaries, to give them such an education as may put them into a condition of being happy in this life and the next?

Q. What ought Fathers to do in order to a good education of their children?

A. They ought, 1. Carefully to instruct them in Religion. 2. To set them a good example. 3. To encourage them when they do their duty. 4. To reprove and correct them when they fail therein. *Eph. vi. 4.* " Ye Fathers, " provoke not your Children to wrath : " but bring them up in the nurture and " admonition of the Lord."

Q. Whom ought we to honour besides our Fathers and Mothers? A.

A. All our Superiors, whether in church or state, or in private families; and generally, all those who have authority over us. And so again, Superiors ought to render to inferiors what is their due.

Q. What is the duty of the people towards Kings, Princes, and Magistrates?

A. It is, 1. To be faithful to them. 2. To submit to their commands, laws, and ordinances, provided they are not contrary to the laws of God. 3. To bear offices, and to pay taxes and other duties to sovereigns. 4. To pray to God for them.

Q. How ought we to submit to the higher powers?

A. Not only for interest and fear of punishment, but principally out of conscience, and because it is the will of God.

Q. Where is this duty mentioned?

A. *Rom. xiii. 1, 2, 4, 5.* " Let every
 55 soul be subject unto the higher pow-
 55 ers: For there is no power but of
 55 God. The powers that be, are ordain-
 55 ed of God. Whosoever therefore re-
 55 sisteth the power, resisteth the ordinance
 55 of God; and they that resist shall re-
 55 ceive to themselves damnation. For he
 55 is the minister of God to thee for good.

55 But

But if thou dost that which is evil, be afraid ; for he beareth not the sword in vain ; for he is the minister of God, a revenger to execute wrath upon him that doth evil. Wherefore, ye must needs be subject, not only for wrath, but also for conscience sake.^{ss}

Q. To what are Christian Princes and Magistrates obliged ?

A. 1. To procure the advancement of the kingdom of God. 2. To govern their people justly and mildly ; to make good laws, and cause them to be exactly observed ; to punish the wicked, and protect those that do well.

Q. What is the duty of Judges in particular ?

A. They ought to be, 1. Men of such capacity and application as is necessary for understanding the law. 2. Men of honesty and good conscience, in order to render to every one that which is his due : They ought to be disinterested, and to receive no bribes ; they should have no regard to recommendation, nor to the quality of the parties : They should hearken neither to hatred, nor to favour, nor to prejudices, but should follow only the laws they

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ought

ought to proceed by, and the dictates of their conscience.

Q. What does GOD say upon this subject?

A. *Deut. xvi. 19.* " Thou shalt not
 " wrest judgment: thou shalt not respect
 " persons, neither take a gift: for a gift
 " doth blind the eyes of the wise, and
 " pervert the words of the righteous."

Q. What are the duties of Christians towards their pastors?

A. Christians ought to have respect for them, to love them, to obey them, and to provide for their subsistence.

1 Thess. v. 12, 13. " We beseech you,
 " know them which labour among you,
 " and are over you in the Lord, and admonish you: and to esteem them very
 " highly in love for their work's sake."

Heb. xiii. 17. " Obey them that have the
 " rule over you, and submit yourselves:
 " for they watch for your souls, as they
 " that must give account."

1 Tim. v. 17.
 " Let the elders that rule well, be counted
 " worthy of double honour, especially
 " they who labour in the word and doctrine."

Q. And to what are the pastors called ?

A. 1. To perform divine service, to administer the sacraments, to preach the word of God in purity, to instruct, to exhort, to reprove, to comfort, and to perform such like duties. 2. To govern the church by discipline, and to watch over those who are under their care. 3. To give good example to their flocks. 4. To pray for them.

Q. What are the duties of husbands and wives ?

A. To love one another, to be faithful to one another, to take care of their family, to assist one another, not only in the things of this world, but principally as to their salvation.

Q. What do husbands in particular owe to their wives ?

A. They ought to love them, to bear with them, and not to treat them rigorously : *Col. iii. 19.* " Husbands, love
" your wives, and be not bitter against
" them." *1 Pet. iii. 7.* " Ye husbands,
" dwell with them according to know-
" ledge, giving honour unto the wife,
" as unto the weaker vessel."

Q. And what is the duty of wives toward their husbands ?

N 2

A. They

A. They are obliged to honour and obey them : *Eph. v. 22.* " Wives, submit yourselves unto your own husbands, as unto the Lord." *1 Tim. ii. 13.* " I suffer not a woman to usurp authority over the man." *1 Pet. iii. 1.* " Ye wives, be in subjection to your own husbands."

Q. To what are they farther obliged by their condition and sex ?

A. To take care of their children, and of their family affairs, *1 Tim. v. 14.*

Q. What do servants owe to their masters ?

A. Three things : respect, fidelity, and obedience.

Q. How ought they to make this respect appear ?

A. By giving their masters that honour which is their due ; by speaking to them in an humble manner, and in receiving their commands and reproofs with submission. *1 Tim. vi. 1.* " Let as many servants as are under the yoke, count their own masters worthy of all honour."

Q. What is the fidelity due from servants ?

A. They ought to serve their masters with

with integrity in their absence, as well as in their presence; to avoid all manner of waste, not to do, or suffer any other to do them wrong. *Tit.* ii. 9, 10.

" Exhort servants to be obedient unto
" their own masters, and to please them
" well in all things, not answering again,
" nor purloining, but shewing all good
" fidelity."

Q. How ought they to obey?

A. They ought to obey their masters in all lawful things, and that chearfully, without constraint, without dispute, and without answering again. *Col.* iii. 22.

" Servants, obey in all things your
" masters according to the flesh: not
" with eye-service, as men-pleasers, but
" in singleness of heart, fearing God,"
Eph. vi. 5, 6, 7, 8.

Q. Ought servants to do these duties to any but such masters as are just and good?

A. St Peter saith, 1 Epist. ii. 18.

" Servants, be subject to your masters
" with all fear; not only to the good and
" gentle, but also to the froward."

Q. What do masters owe to their servants?

A. They owe them, 1. Justice; and

for this reason they are obliged to give them the wages which they have promised them. 2. Equity and charity, treating them with courtesy and mildness; as well when they command them to do any thing, as when they reprove them. 3. Christian masters ought to take care of the souls of their servants.

Q. Where do we find mention of these duties of masters?

A. *Eph. vi. 19.* "Ye masters, do the same things unto them, forbearing
"threatning, knowing that your master
"also is in heaven, neither is there re-
"spect of persons with him." *Col. iv. 1.*
"Masters, give unto your servants that
"which is just and equal, knowing that
"ye also have a master in heaven."

Q. Are these mutual duties which we have been speaking of, of any great importance?

A. We ought to look upon them as the foundation of the happiness and tranquility of the church, and of the civil society. And therefore the apostles do carefully enjoin all these duties in their epistles.

S E C T. II.

Of duties toward ourselves.

Of SELF-DENIAL.

Q. **W**HAT is our duty to ourselves?

A. It is our duty to endeavour to be happy; which is one of the ends for which God hath placed us in the world.

Q. Where may we find true happiness?

A. We can find it no where but in God alone, and in possession of that salvation which Jesus Christ has procured for us.

Q. What ought then to be our principal care?

A. To use all the means that may contribute towards our obtaining that salvation, and to avoid every thing that may deprive us of it.

Q. What are the means of obtaining salvation?

A. The knowledge of God and of Jesus Christ, and the practice of the duties of religion.

Q. Where do we meet with the greatest obstacles to our happiness and salvation?

A. In our own selves.

Q. What is there in us, that can be an obstacle to our salvation?

A. The love of the world, and adherence to our own wills.

Q. Is this love of the world, and of our own wills, very dangerous?

A. It is such a disposition as hinders us from being true Christians.

Q. Why?

A. Because it is impossible that we should love God with all our hearts; that we should do his will; and that we should set our affections on things above, whilst we love ourselves inordinately, whilst we are wedded to our own will, and give up our hearts to the world and the creatures, to the prejudice of that duty we owe to God.

Q. Where do we learn this?

A. In the first Epistle of St *John*, chap. ii. 15, 16, 17. " Love not the
" world, neither the things that are in
" the world. If any man love the world,
" the love of the Father is not in him :
" for all that is in the world, the lust of
the

the flesh, the lust of the eyes, and
the pride of life, is not of the Father,
but is of the world. And the world
passeth away, and the lust thereof :
but he that doth the will of God abid-
eth for ever."

Q. What is the meaning of these words of St *John* ?

A. That Christians ought not to love the pleasures, the riches, and the honours of this world ; that it is impossible to love God and the world at the same time ; that the love of the world hinders us from serving God ; and that it is the root of all evil. Lastly, that those who love the world, shall perish ; but those who love God, and who do his will, shall be eternally happy.

Q. What then is the duty of a man who desires to be happy ?

A. To deny his own will and desires, and not to love the world.

Q. Is it not enough to deny our vicious desires, and to abstain from those things which are evil and forbidden ?

A. We must also deny our innocent desires, and abstain from things that are allowed, when these things hinder us from doing our duty toward God.

and from pursuing after our treasure in heaven.

Q. How do you prove that self-denial is one of our principal duties?

A. From that saying of our Lord, *Matt. xvi. 24.* " If any man will come^{as} after me, let him deny himself, and^{as} take up his cross, and follow me."

Q. What is taking up one's cross?

A. It is to be disposed to suffer all things for the love of God, and even to lose our lives, if it should be necessary.

Q. Are not they unhappy who do thus deny themselves, and take up their cross?

A. No: on the contrary, they are most happy. They are set at liberty from their passions, they enjoy peace of mind, and they walk in the way that leads to glory and immortality: for this reason Jesus Christ promises eternal life to those who shall have denied themselves, and have suffered for his sake, *Matt. xvi.*

Q. How many then are the duties that relate to ourselves?

A. There are two principal ones. The first, is that of renouncing our desires, and the love of the world; and
this

this is called *Temperance*. The second, is bearing afflictions patiently ; and this is called *Patience*.

I. Of TEMPERANCE.

Q. WHAT is Temperance ?

A. In a general sense, Temperance is that virtue which makes us moderate in the desire and use of the things of this world, which are agreeable to us.

Q. Is Temperance a virtue necessary for Christians ?

A. Yes : without this virtue we cannot perform the duties of religion, nor please G O D ; and therefore St Paul saith, " that we should live soberly in " this present world," *Tit. ii. 12.*

Q. What are the rules of Temperance ?

A. The gospel teaches us two rules : the one, not to desire things that are forbidden and sinful, and to abstain entirely from such ; the other, to be moderate in our desires and endeavours after things lawful, and not to be guilty of excess in the use of them.

Q. What things do men love and seek after ?

A.

A. They are chiefly three, *viz.* pleasures, riches, and glory or honour; as St *John* shews, 1 Epist. chap. ii. 16. So that Temperance includes these three duties. First, Renouncing sensuality, or the love of pleasure. Secondly, Renouncing covetousness, or the love of riches. Thirdly, Renouncing pride, or the love of worldly honour and glory.

I. *Of the first part of Temperance, which is Temperance in regard to Pleasure.*

Q. **W**HAT does the first duty of Temperance, in regard to Pleasure, oblige us to?

A. To Sobriety, Chastity, and Moderation in all things which are agreeable to the flesh?

Q. Wherein does Sobriety consist?

A. In being temperate in eating and drinking.

Q. What excesses may we fall into by eating?

A. We may sin either in the quantity, in eating too much, and beyond what is necessary? or in the quality, in eating for pleasure, and in aiming at delicacy and voluptuousness.

Q.

Q. What are the excesses which we may commit in drinking ?

A. They are of two sorts. The first, when a man drinks so as to be intoxicated, and to lose his reason, as drunkards do. The second, when he drinks to excess, and for pleasure, though without being intoxicated : this sin all whom we call drinkers fall into, and all those who hanker after delicious drinks.

Q. Why must we avoid gluttony and drunkenness ?

A. Not only because these excesses do prejudice our health, do shorten life, and spend money and time ; but besides all this, because intemperance puts men out of a capacity of working out their salvation, and throws them headlong into damnation. " For neither gluttons " nor drunkards shall inherit the kingdom of God," 1 Cor. vi.

Q. How do you prove that intemperance brings damnation upon those who give themselves up to this sin ?

A. Because it makes men brutish ; it oftentimes makes them lose their reason ; it hinders them from watching, praying, and doing the duties of piety ; it renders them sensual and voluptuous,
and

and necessarily draws them on to divers sins.

Q. How does drunkenness in particular do this ?

A. It makes men fall into great disorders, because it takes away reason ; it pushes them on to swearing, quarrels, and above all to luxury and uncleanness. *St Paul* therefore says, *Eph. v. 18.* " Be not drunk with wine, wherein is
" excess."

Q. Is Sobriety then a virtue which Christians ought to study ?

A. Yes : and therefore the Scripture exhorts us to be sober, and even to fast : and it teaches us, that Sobriety is a most efficacious way, and absolutely necessary to put us in a condition for watching and praying at all times, of making ourselves masters of our desires, and for hindering the flesh from seducing us, *1 Pet. iv, and v.* " Be ye sober, and watch."

Q. What warning has *Jesus Christ* given us upon this occasion ?

A. " Take heed to yourselves, lest at
" any time your hearts be overcharged
" with surfeiting and drunkenness, and
" cares of this life, and so that day come
" upon you unawares. For as a snare
" shall

33 shall it come on all them that dwell on
33 the face of the whole earth. Watch
33 ye therefore, and pray always, that
33 ye may be accounted worthy to escape
33 all these things that shall come to pass,
33 and to stand before the son of man,"
Luke xxi. 34, 35, 36.

II. *Of Purity and Chastity.*

Q. **W**HAT sins are contrary to Purity and Chastity?

A. Adultery, whoredom, and generally all sorts of uncleanness.

Q. Why must we abstain from these sins?

A. Because God forbids them, and threatens those with his anger who commit them. This we find by the seventh commandment, "Thou shalt not commit adultery." And *Heb. xiii. 4.* "Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge."

Q. What is the meaning of the passage which you now cite?

A. That marriage is a state permitted, and honourable to all sorts of persons, provided that they live holily and chaste-ly ;

chastely; but that GOD will punish those who violate the holiness of marriage by adultery, as well as those who, not being married, fall into the sins of uncleanness.

Q. What is said of uncleanness in the New Testament?

A. This sin is therein condemned all along, and oftner than any other sin. *St Paul* always mentions it in his epistles, but principally in the sixth chapter of the first epistle to the *Corinthians*, where he uses divers reasons to dissuade Christians from uncleanness. And in the first epistle to the *Thessalonians*, chap. iv. 3. where he says, "This is the will of God, even your sanctification, that ye should abstain from fornication."

Q. Is there nothing but the holy Scripture which condemns this sin?

A. Yes: nature itself and reason do condemn it. It is contrary to modesty and natural decency, as well as to that justice and order which ought to govern in families and in civil society.

Q. What besides this ought to give us an horror for uncleanness?

A. The sins whereinto it draws men, and the punishment it brings down upon them.

Q

Q. Into what sins does it draw men ?

A. The most common are lying, deceit, unfaithfulness, false oaths, the wrong done to others in their honour, goods and health ; exposing children, rebellion against the discipline of the church : and many crimes whereinto we fall, either by committing this sin, or by concealing it after it is committed.

Q. What punishment does uncleanness bring ?

A. G O D punishes the unchaste in this world, with many judgments, which he rains down upon them ; as shame, pains, and poverty ; and He will punish them at the last day with the torments of hell. " For neither fornicators, nor adulterers, nor effeminate, nor abusers, of themselves with mankind, shall inherit the kingdom of God," 1 *Cor.* vi. 9, 10. And, " The Lord reserves the unjust unto the day of judgment to be punished : but chiefly them that walk after the flesh in the lust of uncleanness," 2 *Pet.* ii. 9, 10.

Q. What is the duty of those who have fallen into the sins of uncleanness, if they desire to obtain pardon for them ?

A.

A. They ought to have a lively sorrow for their sin, (to confess it in the manner prescribed in the article of Repentance) to prevent or repair, by all possible means, the scandal which they may have given to the church, and the injury which they may have done to other persons: and lastly, to be sincerely converted, by leaving off not only this sin, but all others.

Q. Is the conversion of these people easy?

A. It is often very difficult, and many do even put themselves out of a condition of recovering by repentance, and of obtaining pardon for their fault; because they are resolved not to confess it, nor to make reparation for it, in the manner whereunto they are obliged; and because they are often under a necessity of persevering in impenitence, by reason of the sinful means which they use for hiding their sin.

Q. Does God forbid no other sort of uncleanness but what you have named?

A. He forbids all sorts of filthiness, and all uncleanness whatsoever, both in actions, words, and thoughts.

Q. What does God forbid as to actions?

A.

A. He forbids in general all actions which are indecent and unseemly, and which do shock the chastity or modesty of another, in any degree.

Q. Since decency does not allow actions of this nature to be specified, tell me how we may know if an action be contrary to Chastity?

A. It is easy to know it by this rule : when any action tends to nothing but to procure pleasure, and to satisfy sensuality ; when we are ashamed of it, and dare not do it before men ; when it may excite impure thoughts in ourselves or others ; and when it is neither necessary, nor expressly allowed, we are then obliged to abstain from it.

Q. What ought we particularly to observe with regard to the eyes?

A. We ought to look upon nothing that is indecent, or that raises impure thoughts. And if such objects do present themselves, we ought to turn away our eyes. By this rule, obscene books and pictures ought not to be suffered among Christians.

Q. What ought to be observed as to words?

A. Never to speak or to hearken to
filthy

filthy words, indecent discourses, loose and immodest songs: not to speak any thing that may in the least tend to uncleanness.

Q. Is there any great sin in obscene words?

A. It is a certain sign, not only of impurity, but even of impudence, so much as to utter them, and thereby a great scandal is given to our neighbours.

" Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers," *Eph. iv. 29.*

Q. Does St Paul condemn none but impure discourse?

A. He condemns also all discourse which is contrary to gravity and modesty; foolish words, and vain and frivolous talk. " Neither filthiness, nor foolish talking, nor jesting, which are not convenient," *Eph. v. 4.*

Q. May we also fall into uncleanness by our thoughts and desires, when we go not so far as to commit the crime.

A. It is not to be doubted but that impure desires are sinful, and that they stain the soul, since these desires are advances

vances towards sin, and that Jesus Christ has said, *Matt. v. 28.* " That whosoever
" looketh on a woman to lust after her,
" hath committed adultery already with
" her in his heart."

Q. What do you mean by impure thoughts?

A. I mean not only the concupiscences and desires, but also the bare thoughts, the indecent imaginations, and all the motions of the soul, which tend to uncleanness, and which we do not immediately resist.

Q. What virtue is opposite to uncleanness?

A. Chastity: *St Paul* enjoins it, when he says, *1 Theff. iv. 4.* " That every one
" of you should know how to possess his
" vessel in sanctification and honour."

Q. What is Chastity?

A. It includes two duties: the first is, to abstain entirely from all that is forbidden, and to avoid all the filthiness which we have just now mentioned. The second is, to be very moderate in things that are allowed, and even to abstain from them.

Q. What are the means of acquiring Chastity, and of preserving our hearts and bodies pure?

A.

A. We must pray frequently, and avoid such occasions and objects as may seduce us ; as idleness, intemperance, too much care of our bodies, love of pleasure, luxury, free and frequent conversations between persons of both sexes, and generally all that may draw us on to uncleanness.

Q. What precautions ought we to take as to ourselves ?

A. We ought to keep our bodies in subjection by sobriety, by fasting, and by labour ; and our souls, by banishing impure thoughts from our hearts, and by exciting and keeping up good and godly thoughts therein.

Q. What are the thoughts that may preserve us from uncleanness, and render us chaste ?

A. Remembling that God sees us ; and representing to ourselves the life and sufferings of Jesus Christ, and the honour we have to be Christians ; and thinking upon Death, Resurrection, Judgment, Hell and Heaven.

III. *Of moderation in all things which are agreeable to the flesh.*

Q. **I**S it enough to avoid Intemperance and Uncleanness ? A.

A. The Gospel forbids us in general to love the pleasures of the body, or to pursue things that are agreeable to the flesh, and cherish sensuality.

Q. What are these things?

A. An effeminate and voluptuous life, sloth, delicacy, excess in sleeping and recreations, gaming, dancing, and too much care in procuring the delights and conveniences of this life.

Q. Is it not permitted to love and pursue these things?

A. No; for *St Paul* forbids us "to make provision for the flesh, to fulfil the lusts thereof," *Rom. xiii. 14.* And the Gospel every where recommends to us, a plain, mortified way of living, very distant from luxury and pleasures.

Q. What think you then of those, who consult nothing but their ease and pleasure in this world, who lay no restraint upon themselves, and think of nothing but satisfying their inclinations?

A. This way of living is entirely opposite to the duty of a Christian. It necessarily renders men sensual, and slaves to the flesh, to the world, and to its temptations; and it renders them utterly incapable to take care of their souls, and of their salvation.

Q.

Q. What does Jesus Christ say of those who live in delights and worldly joy?

A. He threatens them with the greatest misery: "Wo unto you," says He, *Luke vi. 24.* "that are rich, for ye have received your consolation: wo unto you that laugh now, for you shall mourn and weep." And this He shews us by the parable of the rich man, (*Luke xvi.*) who lived in luxury and delights, and who, after he had enjoyed his pleasures in this life, had his torments in the other.

Q. Is mirth then absolutely forbidden?

A. No; there is a mirth and some pleasures which are sinful in themselves, and from which a Christian ought wholly to abstain: but then there is a mirth which is permitted, when it is used as it ought.

Q. What ought we to observe with regard to that mirth, and those pleasures which are allowed us?

A. We may use them with these three precautions. 1. Not to set our hearts on pleasures, or pursue them with too much vehemency. 2. Not to seek after them too often, and not to employ too much time upon them. 3. To abstain

stain from them when they are an occasion of sinning, and neglecting our duty, or of giving offence to our neighbours.

Q Why do you mention gaming in particular?

A. Because gaming is commonly accompanied with many sins, and the circumstances and consequences of it are altogether criminal.

Q What are those consequences and circumstances?

A. Covetousness, selfishness, idleness, loss of time, the sin either of losing part of our own estates, or winning the estate of another. Besides gaming occasions cheating, it raises passions, it draws on anger, quarrels, oaths, curses, and many other sins.

Q You also named dancing, what is your opinion of that?

A. It has always been looked upon by wise people, even among heathens, as unworthy of grave and virtuous persons; and it is one of those foolish and excessive sorts of mirth which Christians ought to renounce.

Q What harm is there in dancing?

A. It is quite opposite to the gravity
O and

and modesty of a Christian : it is accompanied with many sinful circumstances, as luxury, pride, foppery, pomp, too free discourse and behaviour between persons of both sexes, and scandal. It provokes the passions of the flesh, and ill desires ; it turns the heart upon pleasures and the love of the world : and thereby it necessarily turns it away from the love of God and religion.

*Of the second part of Temperance ; that is,
Temperance as to Riches.*

Q. **W**HAT is the second duty of Temperance ?

A. It is not to set our hearts upon riches ; and to have a contented mind.

Q. What do you mean by a contented mind ?

A. It is the disposition of a man, who is satisfied with what he has, and does not covet what he has not : the apostle exhorts Christians to this duty, *Heb. xiii. 5.* " Let your conversation be
" without covetousness, and be content
" with such things as ye have. For he
" hath said, I will never leave thee, nor
" forsake thee.

Q. What

Q. What ought to produce this contentment in us ?

A. Submission to the will of God, and a trust in his providence.

Q. Ought Christians then to love the good things of the world, and to set their hearts upon them ?

A. No.

Q. Why ?

A. Because of the vanity of these good things here below, and because God reserves better things for them in heaven. Jesus Christ shews us this, *Matt. vi. 19, 20, 21.* " Lay not up for
" yourselves treasures upon earth, where
" moth and rust doth corrupt, and where
" thieves break through and steal. But
" lay up for yourselves treasures in heaven, where neither moth nor rust doth
" corrupt, and where thieves do not
" break through nor steal. For where
" your treasure is, there will your heart
" be also."

Q. How do you make it appear that the love of the good things of this world is sinful ?

A. First of all, because we cannot love God at the same time when we dote upon riches, *Matt. vi. 24.* " No man

³³ can serve two masters : for either he
³³ will hate the one, and love the other ;
³³ or else he will hold to the one, and de-
³³ spise the other : ye cannot serve God
³³ and Mammon.³³ In the second place,
 because the love of riches is the source of
 an infinite number of sins which we com-
 mit against justice and charity. 1 *Tim.* vi.
 9, 10. ³³ They that will be rich, fall
³³ into temptation and a snare, and into
³³ many foolish and hurtful lusts, which
³³ drown men in destruction and perdi-
³³ tion. For the love of money is the
³³ root of all evil : which while some
³³ coveted after, they have erred from
³³ the faith, and pierced themselves thro'
³³ with many sorrows.³³

Q. Ought we to have a contented
 mind whatsoever condition we are in ?

A. Yes : a Christian ought to be con-
 tent, not only when he has the necessaries
 and conveniences of life, but even when
 he is in poverty, *Phil.* iv. 11, 12. ³³ I
³³ have learned in whatsoever state I am,
³³ therewith to be content. I know both
³³ how to be abased, and I know how to
³³ abound : every where, and in all
³³ things I am instructed, both to be full,
³³ and to be hungry ; both to abound,
³³ and to suffer need.³³

Q.

Q. What is the duty of poor people ?

A. To be humble, patient, laborious, and resigned up to the will of God ; not to murmur ; not to be envious ; to avoid idleness ; not to do wrong to any one, either by robbery, or by taking away the alms of other poor.

Q. Is it not permitted to poor people to labour to redeem themselves out of their poverty ?

A. Yes : provided they make use of none but lawful means ; but if it does not please God to bless these means, they ought to be content with their condition.

Q. Ought they to be contented who have the necessaries of life ?

A. Yes : for " having food and raiment, let us be therewith content," 1 *Tim.* vi. 8. This estate of mediocrity is the most happy and most safe of any ; therefore *Agur* said, *Prov.* xxx. 8. " Give me neither poverty nor riches ; feed me with food convenient for me."

Q. Are we to be so contented with necessaries, that we may not acquire any thing more, or encrease our estate ?

A. This we may lawfully do, provided we do not set our hearts upon the

world, and do not make use of any ill means, nor suffer the cares which we take for this end to hinder us from working out our salvation.

Q. What rule ought we to follow in this?

A. Every one ought to labour in a lawful calling, and to cast himself upon the providence of God, so far as shall regard the success of his labour.

Q. Ought not the rich also to have a contented mind?

A. They are obliged thereunto more than other men, since they have not only necessities, but even more than enough.

Q. What is the duty of the rich?

A. They are under a particular obligation to be bountiful, and employ their plenty in works of piety and charity: and they ought to avoid the faults which commonly attend the possession of riches. Such as pride, trust in the good things of this world, and the abuse which the rich make of these good things.

Q. Tell me what St *Paul* saith of the duty of rich men, 1 *Tim.* vi. 17, 18, 19?

A. " Charge them that are rich in
" this world, that they be not high-
" minded, nor trust in uncertain riches,
" but

" but in the living God, who giveth us
" richly all things to enjoy : that they
" do good, that they be rich in good
" works, ready to distribute, willing to
" communicate. Laying up in store for
" themselves a good foundation against
" the time to come, that they may lay
" hold on eternal life."

Q. Which is the vice opposed to contentment of mind ?

A. Covetousness.

Q. What is covetousness ?

A. It is a fondness for the things of this world, or a love of riches.

Q. Which are the chief marks of covetousness ?

A. These three : first, the desire of riches ; secondly, the care taken in heaping up wealth ; and thirdly, the use we make of what we possess.

Q. What are the desires of covetous men ?

A. They passionately desire to increase their estates ; this desire they are always full of, and it is ordinarily accompanied with disquiet, distrust, trouble, and envy.

Q. What means do covetous men use for heaping up of wealth ?

A. Some use injustice, and others an excessive and sordid niggardliness, not being willing to employ their estates in necessary uses, or in charity: and they have recourse to divers base and shameful ways of shunning expence, and of gaining a little profit.

Q. What use do covetous men make of their estates?

A. There are some who gratify their passions with them: but most covetous men lock up their wealth, and use it as little as they can; and when they are obliged to be at any expence, they do it with regret, in a slow and niggardly manner.

Q. What does *St Paul* say of covetousness?

A. He says, that this sin "is the root of all evil," 1 *Tim.* vi. 10.

Of the third part of Temperance; that is, Temperance as to Glory and Honour.

Q. **W**HAT is the third duty of Christian Temperance?

A. It is not to love worldly Honour and Glory.

Q. What virtue rules our desires and conduct in this respect? *A.*

A. Humility.

Q. How many duties does humility include?

A. It includes three. The first is, the having an humble and modest opinion of ourselves; not assuming to ourselves the advantages which we have not; and not valuing or extolling ourselves upon those which we have.

Q. What is it that obliges us to have this modest opinion of ourselves?

A. It is the consideration of our weakness, of our failings, and of our nothingness.

Q. But if there is any thing that is good in us, are we not permitted to be sensible of it?

A. Yes: but we ought to ascribe all the glory of it to GOD, and to take occasion of humbling ourselves from thence; since all which is good in us proceeds from Him, and not from ourselves.

Q. What is the second duty of humility?

A. It consists in not exalting ourselves above other men, in not despising them, in not seeking after honour, in not

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being too sensible of praises, and in suffering contempt with patience.

Q. Which is the third duty of humility?

A. It is to live prudently and decently, and as far as may be from stateliness, pomp, and show.

Q. What ought to incite us to humility?

A. The commandment of God; the example of our Lord Jesus Christ, who lived in a profound humility before God and men; and the promises which are annexed to this virtue. "For whosoever abaseth himself shall be exalted," and "God giveth grace to the humble," *Luke* xviii. 14. and *James* iv. 6. Besides, this duty is most reasonable, and altogether conformable to our present state of infirmity, to our duty to God, and to our neighbours.

Q. What is the opposite sin to humility?

A. Pride.

Q. Is pride a great sin?

A. Yes: "God resisteth the proud," *Jam.* iv. And this vice is so much the more dangerous, because capable of corrupting all that is good in us.

Q.

Q. What are the marks or signs of pride?

A. Pride appears in three things. The first is, when we have too high an opinion of ourselves; either in valuing ourselves for the advantages or qualities which we have; or when we arrogate to ourselves the advantages which we have not.

Q. What is the second mark of pride?

A. An exalting ourselves above others, and despising them; courting honour, praises, distinction, and seeking after that which may bring us this honour, as preferments, and riches. Lastly, it is a mark of pride not to be able to bear contempt.

Q. What is the third mark of pride?

A. To love to appear great and with distinction; and to live in luxury, state, and worldly pomp.

Q. Wherein does this luxury and stateliness appear?

A. It appears in the whole method of living; and particularly in cloaths, lodgings, furniture, and other outward things.

Q. Does the Scripture give rules for these sorts of things, and particularly for cloaths?

A.

A. It recommends plainness to us. And as to cloaths, it orders decency and modesty to be observed. St Paul gives this advice to Christian women, 1 Tim. ii. 9, 10. " Let women adorn themselves in modest apparel, with shamefacedness and sobriety, not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works."

Q. How do we sin against modesty in our cloaths?

A. When we cloath ourselves in a licentious and indecent manner; and when the body is not covered according as purity and chastity require.

Q. What is cloathing ourselves modestly?

A. It is to observe a comely plainness in our cloaths?

Q. What are the rules of this plainness and modesty?

A. It is not to cloath ourselves more richly than our condition and fortune do allow, and even not to do in this respect all that may be allowed us by our condition and fortune. Modesty does moreover require us to lay aside every thing that

that is too costly, too gay, or too affected; and above all, whatever may give offence.

Q. Is there any sin in luxury and stateliness?

A. We cannot doubt it, since *St John* condemns the "pride of life," 1 *John* ii. and declares, that this pride is a sign of the love of the world, and an obstacle to the love of God.

Q. Prove to me by other considerations that luxury is sinful.

A. We cannot live in luxury without taking too much care of our bodies, and without employing therein a considerable part of our time and wealth. Add to this, luxury hinders the exercise of charity; it introduces idleness, softness, busying ourselves about trifles, impurity, ambition, injustice, division, and many other disorders.

II. *Of Patience, and the use of Afflictions.*

Q. **W**HAT afflictions are we subject to in this life?

A. They are of two sorts: some are common to all men, and others are particular to the faithful.

Q.

Q. Which afflictions are common to all men ?

A. Those to which we are all subject, whether they proceed from God or from men, or whether we bring them upon ourselves ; such are sickness, sorrows, contempt, and poverty.

Q. Which afflictions are particular to the faithful ?

A. Those to which they are exposed for the sake of the truth, or of religion whereof they make profession ; as the hatred of the world, the loss of estate, persecution, and death itself.

Q. What is the duty of persons afflicted ?

A. It is first of all to be patient in affliction ; and in the second place to profit by it.

Q. Wherein does Patience consist ?

A. In bearing afflictions quietly, and with resignation, without suffering one's self to be overcome by grief and discontent.

Q. Explain to me more particularly what Patience is ?

A. A patient man does not murmur and abandon himself to melancholy and vexation ; he does not bear malice against

against men when they afflict him ; he bears it as long as it pleases God to lay it upon him ; and uses no ill means to bring himself out of it.

Q. What is in particular the duty of Christians, who suffer for the truth and for religion ?

A. They ought not rashly to expose themselves to afflictions ; but when they cannot avoid them without failing of their duty they ought to suffer them with constancy, and even with joy, and to take it as an honour and glory to endure them. " Blessed are they which " are persecuted for righteousness sake, " for theirs is the kingdom of heaven," *Matt. v. 10.*

Q. Why ought we to receive afflictions with Patience ?

A. First, because they are dispensed by the providence of God, and that we ought to submit to his will. In the second place, because He sends them only for our good and welfare.

Q. What are the other motives for being patient in adversity ?

A. The consideration of the shortness of this life, the expectation of the happiness of heaven, the fear of the punishment

ment which our sins do deserve, the example of our Lord Jesus Christ, the assurance which we have that God will not afflict us beyond our strength, and that He will give us a happy issue out of our afflictions, 1 *Cor.* x. 13.

Q. What use ought we to make of afflictions?

A. We ought to receive them as corrections, or as trials; and to take occasion from them of doing our duty, and of becoming better.

Q. Are afflictions necessary for us?

A. In the condition wherein we are in this world, afflictions are absolutely necessary for making us holy; and we ought to look upon them as one of the most powerful means which God useth for our salvation, and as one of the most certain marks of his love, and of the care which He hath of us. "For whom
" the Lord loveth He chasteneth, and
" scourgeth every son whom he receiv-
" eth," *Heb.* xii. 6.

Q. How do afflictions serve for our good?

A. They draw us from the love of the world, and of sin; they humble us, and mortify the flesh; they dispose us

to prayer ; they make us desire the happiness of heaven, and thereby they fill us with a more comfortable sense of the love of God, and a more assured hope of salvation. " Tribulation worketh

" patience ; and patience experience ;

" and experience hope ; and hope mak-

" eth not ashamed ; because the love of

" God is shed abroad in our hearts, by

" the Holy Ghost, which is given unto

" us," *Rom. v. 3, 4, 5.*

Q. Do not afflictions serve for some other use ?

A. They contribute also to the glory of God, and the edification of our neighbours.

Q. That which you have said regards afflicted persons in general : Tell me what persons afflicted with sickness ought to do ?

A. They ought to receive sickness in the same manner that we have said they should receive afflictions in : But their principal care ought to be, to dispose themselves to live better, if God shall restore them to their health ; and to prepare for dying well, in case that God should think fit to take them out of this world.

Q.

Q. What ought a sick man to do, in order to prepare himself for death?

A. He ought to examine his conscience and past life, to send for his minister, to confess his sins, to have recourse to the mercy of God through Jesus Christ, to reconcile himself to his neighbours, repair the injuries he may have done them, and to dispose of his temporal affairs. Lastly, he ought to give thanks to God for all his benefits, and to recommend his body and soul to Him.

Q. Ought none but the sick thus to prepare themselves for death?

A. These duties do also most particularly regard old men, because their death is near.

Q. Ought we not to take care of our salvation but in time of affliction, sickness, and old age?

A. We ought to take this care at all times; in prosperity, in health, and in youth; and this is the surest way of dying happily.

Of the Sacraments.

I. Of Sacraments in general.

Q. **W**HAT is a Sacrament? *A.*

A. It is a holy ceremony which God has instituted, and all Christians are obliged to observe.

Q. How many things ought to be considered in the Sacraments?

A. Two, *viz.* 1. The Ceremony, or outward action. 2. That which this Ceremony signifies, and the end for which it was ordained.

Q. What say you of these Ceremonies considered in themselves?

A. They are not things holy and necessary in their nature, as the other duties of Religion; but they are things indifferent, which we should not be obliged to observe, if God had not appointed them.

Q. Why did God ordain the Sacraments?

A. For confirming us in his covenant?

Q. How many parts are there in this covenant?

A. Two; namely, the grace of God, and our duty. Thus the Sacraments do assure us of the grace of God towards us, and they engage us to do our duty towards Him.

Q. How do they produce this effect?

A. First, because the things which
the

the Sacraments do represent to us, are very proper for exciting faith and piety. Secondly, because the use of the Sacraments is accompanied with the grace of the Holy Ghost, when we receive them with good dispositions.

Q. Are the Sacraments absolutely necessary for salvation?

A. We may be saved without the Sacraments, when there are not opportunities and means of receiving them, provided we have the dispositions which God requires. But when we may partake of them and do neglect to do so we cannot be saved.

Q. How many Sacraments are there in the Christian Church?

A. Our Lord instituted but Two; namely *Baptism*, and the *Supper of the Lord*.

Q. How many do they reckon in the Church of *Rome*?

A. They reckon Seven of them; for they add Confirmation, Penance, Extreme Unction, Orders, and Matrimony, to Baptism, and the Supper of our Lord.

Q. Why do you not reckon all these things to be Sacraments?

A.

A. Because G O D has not ordained them as Sacraments in the Christian Church.

Q. What is the original of Confirmation, which is administred to young persons who are arrived at the exercise of reason ?

A. This ceremony proceeds from a custom ever since the time of the Apostles, and in the primitive church, of laying hands on those who were baptized ; and this laying on of hands was followed with the miraculous gifts of the Holy Ghost, as we may see in the book of the *Acts* of the Apostles.

Q. Ought this ceremony to be observed now ?

A. It cannot now be observed to the same end for which it was formerly practised, because miraculous gifts are ceased. Nevertheless, it is absolutely necessary that children, arrived at years of discretion, should be brought to take upon them the vow made at their baptism. But this does not make a Sacrament of it, nor make us believe that the ceremonies which the Church of *Rome* uses upon this occasion are necessary and of divine institution,

institution, especially since some of these ceremonies are vain and superstitious.

Q. What say you of Penance ?

A. That it is necessary to repent of our sins, and to make confession of them to God, and even to the church, if they are publick ; or to the ministers, if our consciences are burdened. Sinners are, besides, obliged to make reparation for their sins, as far as they can ; to mortify their flesh ; and to give proofs of their sincerity and repentance. But this duty ought not to be considered as a Sacrament ; and besides, we cannot oblige all Christians to reckon up all their sins, nor to undergo all the penances and all the impositions which the priests lay upon them.

Q. What think you of Extreme Unction ?

A. In the time of Jesus Christ and of his Apostles, they anointed the sick with oil, and this Unction was followed by their cure, as we see *Mark* vi. 13. and *James* v. 14, 15. But this ceremony ought not to be now observed, because these miraculous cures are ceased, and because there is no commandment to practise it at this day.

Q. What say you of Orders, and Ecclesiastical Functions?

A. The functions of Bishops, of Priests or Ministers and of Deacons, are sacred, and ordained of God; but we ought not to put these orders into the rank of Sacraments of the Christian church; especially since they are not common to all Christians.

Q. What do you believe concerning Marriage?

A. God instituted it; but we cannot look upon it as a Sacrament of the Christian church for many reasons, and especially since it is established among all the nations of the world.

II. Of BAPTISM.

Q. WHAT is Baptism?

A. It is an holy ceremony, whereby we are received into the church, and into covenant with God.

Q. What is the ceremony of Baptism?

A. Formerly they dipped those in water whom they baptized; but at present, they sprinkle water upon the head of those whom they baptize, and pronounce these words, "I baptize thee in

" the

" the name of the Father, and of the
 " Son, and of the Holy Ghost."

Q. From what was the ceremony of Baptism taken ?

A. It was in use with the Jews before Jesus Christ did establish it. The Jews baptized their proselytes, that is, those heathens who were willing to embrace the service of the true God. But this Baptism was not a Sacrament, nor a ceremony instituted by God.

Q. Did Jesus Christ sanctify this ceremony ?

A. Yes ; for his disciples baptized while He was yet in the world ; and when he ascended into heaven, He commanded the Apostles to baptize all those who would become Christians, *Matt.* xxviii. 19. " Go, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Q. What other proof is there that Baptism is a ceremony which all Christians are obliged to observe ?

A. We read in the book of the *Acts*, that the Apostles, and other ministers of the gospel, baptized those who did embrace the Christian Religion. The Apostles suppose, in their Epistles, that

all

all Christians are baptized. Lastly, it has been the practice of the whole church, ever since the beginning of Christianity.

Q. What does Jesus Christ appoint the Apostles to do in the institution of Baptism?

A. He commands them to go and preach the Gospel throughout the world, and to all nations; and to baptize all those who should believe by their preaching.

Q. Why did He order, that those who believed should be baptized?

A. It was to the end, that by this solemn ceremony, they might publicly declare that they did believe in Jesus Christ, and that they were willing to be Christians. On the other hand, Baptism assured them that God received them into his church.

Q. Why do they baptize "in the name of the Father, and of the Son, and of the Holy Ghost?"

A. This signifies two things: 1. That Baptism is administered by the authority of God. 2. That those who are baptized do believe in the Father, and in the Son, and in the Holy Ghost, and that they are consecrated to them.

P

Q. What

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Q. What are the graces which God promised to those who should believe the gospel, and be baptized?

A. He granted them pardon for the sins which they had committed before they were called, the gift of the Holy Ghost, and salvation. This appears by what Jesus Christ says, *Mark xvi. 16.*
" He that believeth, and is baptized,
shall be saved ; but he that believeth
not, shall be damned." And by these words of St *Peter*, " Repent, and be
baptized every one of you, in the
name of Jesus Christ, for the remission
of sins, and ye shall receive the gift
of the Holy Ghost."

Q. What is it then which the ceremony of Baptism represents?

A. It represents chiefly two things: forgiveness of sins, and sanctification; and these graces are represented by the water, which serves to wash and cleanse.

Q. Do you believe that the water of Baptism has any virtue for purifying our souls?

A. No; nothing but the blood of Jesus Christ, and his Holy Spirit, can produce this effect.

Q. What were they engaged unto, who

who were baptized in the primitive Church ?

A. They promised to persevere in the Christian Faith and Religion, and to live righteously. It was therefore demanded, before they were baptized, whether they believed in God and Jesus Christ, and did renounce the idolatry of the heathens, and the sins of the world.

Q. Who are baptized at present ?

A. The little children of Christians.

Q. What is this custom founded upon ?

A. Upon their being born in the church, and within the covenant of our Lord ; and upon this, that Jesus Christ blessed those little children who were brought unto Him, and declares, that the kingdom of heaven belongs to such, *Matt. xix.* Moreover, they circumcised the little children of the Jews, to shew that they were born in the covenant of God. Lastly, we cannot doubt but that the Apostles did baptize little children, when they baptized whole families ; and it was the custom of the Jews to baptize the children of proselytes, as well as the proselytes themselves.

Q. Since infants have no knowledge of what is done to them when they are

P 2

baptized ;

baptized ; when ought they to perform the duties which Baptism imposes upon Christians ?

A. They ought to do it as soon as they are capable of knowing it, and then it is absolutely necessary for them to confirm the vow of their Baptism, and to perform the duties which are included in this vow ; without which, their Baptism is of no use to them.

Q. Are those infants who die without Baptism, deprived of salvation ?

A. No ; Since they are born within the covenant of God, and that God does not deprive men of salvation, except when they render themselves unworthy of it by their unbelief and sinful lives ; which cannot be said of infants.

Q. What effect ought this doctrine of Baptism to produce ?

A. It ought to make us thankful for the favour which God has done us, in receiving us into his covenant, and incite us to live well, *Rom. vi. 4.*

III. *Of the LORD's SUPPER.*

Q. **W**HAT is the Lord's Supper ?
A. It is a religious ceremony,

mony, in which Christians eat bread, and drink wine, which are then distributed in memory of Jesus Christ, and of his death.

Q. Why is this Sacrament called a Supper?

A. It is so called, because our Lord instituted it after He had supped with his disciples, the day before his death.

Q. How was this Sacrament instituted?

A. 1 Cor. xi. 23, 24, 25, 26. " The
" Lord Jesus, the same night in which
" He was betrayed, took bread; and
" when He had given thanks, He brake
" it, and said, Take, eat; this is my
" body which is broken for you; this
" do in remembrance of me. After
" the same manner also He took the cup,
" when he had supped, saying, This
" cup is the New Testament in my
" blood; this do ye, as oft as ye drink
" it, in remembrance of me. For as
" often as ye eat this bread, and drink
" this cup, ye do shew the Lord's death
" till He come."

Q. For rightly understanding what the holy Supper is, we must know what the Jews were accustomed to do when

they celebrated the passover : Tell me then what the Jews did upon this occasion ?

A. They did eat a lamb which they had sacrificed, according to the ordinance of God. The master of the family took bread, and distributed it among all those who were present, saying to them, " This is the bread of affliction, which our fathers did eat in *Egypt* : " He took also the cup, and made all the family to drink of it ; and all this was done in memory of the deliverance which God had granted to their fathers, in bringing them out of *Egypt*.

Q. What then did Jesus Christ do, in instituting this holy Supper ?

A. He did that which the Jews were accustomed to do in the paschal Supper ; He took bread, He gave thanks to God, He brake the bread, and He distributed it to his Apostles ; He gave them also the cup, and He commanded them all to drink of it.

Q. What change did Jesus Christ make in this ceremony ?

A. He changed the signification of it ; for whereas the Jews celebrated it in memory of their deliverance out of *Egypt*,

it does now represent that deliverance which Jesus Christ has procured to mankind by his death.

Q. How do you prove that this is the meaning of the Lord's Supper?

A. By the very words of Jesus Christ, which He spoke at the giving of the bread, " This is my body, which is given for you ;" and at giving the cup, " This cup is the New Testament in my blood," *Luke xxii. 19, 20.*

Q. What then is the end of the Lord's Supper?

A. Jesus Christ instituted it for a memorial of his death, and a pledge of his return. This the Apostle teaches us, *1 Cor. xi. 26.* " As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."

Q. Why do we commemorate the death of Jesus Christ?

A. Because the blood and death of Christ are the cause and foundation of our salvation ; just as the Jews were delivered out of *Egypt* after they had offered the paschal lamb, and sprinkled their houses with the blood of this lamb.

Q. How ought we to celebrate the memory

memory of the death of our Lord Jesus Christ in the Lord's Supper?

A. As the Jews did thank God in the passover for delivering their fathers from *Egypt*; so Christians give thanks to God in the Supper of the Lord, for their redemption by his Son.

Q. Was it the intention of Jesus Christ that Christians should celebrate this ceremony?

A. Yes; this is proved by what Jesus Christ said, "Do this in remembrance of me;" and by the manner in which *St Paul* speaks of the Lord's Supper, *1 Cor. xi.* We see, besides this, in the book of the *Acts*, that the Apostles and primitive Christians did celebrate this Sacrament. Lastly, it is certain, that it has been always celebrated among Christians, and in all the churches of the world.

Q. Do you believe that the bread and wine of the Eucharist, are changed into the body and blood of Jesus Christ?

A. No; this belief is contrary to the Scripture, which calls that bread and wine which is received in the Lord's Supper, and which teacheth us, that Jesus Christ has a real body like unto ours :

ours: That He is above in heaven, and that He will not come again from thence till the last day. 2. Our senses do not permit us to believe that the bread is changed into the body of Christ, since we know by our sight, by our taste, and by our touch, that it is but bread. 3. It is a thing impossible, and contrary to reason, that the body of Jesus Christ should be included under the divers appearances of a bit of bread, and that this body should be in an infinite number of places at the same time.

Q. But did not Jesus Christ say, speaking of the bread, "This is my body?"

A. The sense of these words is, that the bread which Jesus Christ gave to his disciples, did represent his body which was to be broken.

Q. How do you prove that we must understand these words so?

A. By this; that Jesus Christ uses the same way of speaking which the Jews used in celebrating the passover, when they said, that the bread which they distributed was the *bread of affliction*, which their fathers had eaten in *Egypt*; which cannot be understood but in a figurative sense.

Q. What confirms this explanation?

A. That which Jesus Christ says, "That the cup was the New Testament;" this can signify nothing else, but that this cup represented or confirmed the New Testament. Moreover, if we must understand these words, "This is my body, which is given for you," according to the letter, it would follow, that the body of Jesus Christ was then already given, that his blood was shed, and that He was dead. We must also say, that the Apostles did eat the body of their master, which is altogether false and absurd.

Q. What other abuses are there in the belief and practice of the church of *Rome*, as to the Eucharist?

A. There are principally three: The first is, that they worship the Sacrament with the same adoration wherewith God ought to be worshipped.

Q. Ought we not to worship Jesus Christ, when we receive the communion?

A. We ought to adore Him, in lifting up our hearts to heaven; and we ought to approach the Sacrament with reverence; but we ought not to worship
the

the Sacrament itself, since it is but bread, and is not in the least commanded in Scripture.

Q. What is the second abuse?

A. It is not giving the cup to the people, which is contrary to the formal institution of Jesus Christ, who has expressly ordered them to eat of this bread, and to drink of this cup; and to the practice of the whole church for many ages.

Q. What is the third error?

A. It is believing that Jesus Christ is there offered as a propitiatory sacrifice for the sins of the quick and the dead.

Q. What say you of this opinion?

A. The Eucharist may be called a sacrifice, because the faithful do therein offer their spiritual sacrifices to God; and because they do thereby make a commemoration of the sacrifice of Jesus Christ. But it is an absurd opinion to believe, that the body of Jesus Christ is there sacrificed. This belief has no foundation in the holy Scripture; nay, it is also condemned therein, since that the scripture teaches us, that Jesus Christ can be no more offered in sacrifice, that He was to be offered up only once, and
that

that by his offering alone, He finished all that He had to do for our salvation, *Heb. ix. 25, 28. and x. 14, &c.*

IV. *Of the Use of the Lord's Supper.*

Q. **W**E have seen what the Lord's Supper signifies: Let us now speak of the use which we ought to make of it; May all sorts of persons partake of it?

A. No: Those must not be received thereunto who are not Christians, and members of the church; nor children, because they have not necessary knowledge, nor are they in a condition of doing the duties of religion; nor scandalous sinners, whose wicked lives are known to the church.

Q. Ought scandalous sinners to be excluded from the table of the Lord?

A. Yes, without doubt; and to admit them would be to profane the holy Sacrament. We may not communicate with people whom the Scripture forbids us to acknowledge as brethren, and with whom Christians are not permitted to eat, nor to have a familiar acquaintance. Amongst the Jews, those who
were

were blemished might not eat the passover; and in the primitive church, those who lived after a scandalous manner were excluded from the participation of the sacrament, and even excommunicated. Lastly, The edification of the church, and the salvation of sinners, do not allow that those persons should be received to the holy table, who openly testify that they are not true Christians; and who, we are assured, are not in a state of salvation, and would communicate to their own condemnation.

Q. Are there not, nevertheless, many hypocrites and false Christians, who come to the holy Supper?

A. Yes; but this happens either when the ministers do not discharge their duty, or when the ill lives of these people are not known.

Q. What do you think of hypocrites who offer themselves at the communion, and whom the church cannot exclude, because she knows them not?

A. They are referred to the judgment of God, and their own conscience.

Q. In what condition ought we to approach the Lord's Supper?

A. In that of a true Christian.

Q. What

Q. What therefore must be done before the Communion?

A. We must see if we have a true faith, and if we are in the number of the faithful; and to this end, we must examine ourselves, according as *St Paul* appoints. *1 Cor. xi. 28.* "Let a man examine himself, and so let him eat of that bread, and drink of that cup."

Q. How may we know if we have a true faith?

A. By examining our lives, and the obedience which we render to the commandments of God, and by considering our actions, words, and thoughts.

Q. What ought we to do when we have thus examined ourselves?

A. If our conscience bears us witness that we are truly faithful, we ought to give thanks to God for it, to ask Him pardon for the sins and imperfections which we are guilty of, and to labour to improve in holiness more and more.

Q. But what ought they to do who have lived in sin?

A. They ought to repent, and be converted.

Q. What ought a sinner to do before the communion, to assure himself that his repentance is sincere?

A.

A. It is not enough to be sorry for his sins, and to resolve to leave them; he ought besides, to execute this resolution before he communicates, and to do all that he can to approve the sincerity of his repentance, and to get out of a sinful course, to be reconciled, to make restitution, &c.

Q. Ought he to present himself at the holy Sacrament soon after the commission of any great sin?

A. No; he ought in this case to keep away, and to labour incessantly for his recovery from his fall.

Q. What dispositions must we have when we communicate?

A. In order to receive worthily, we must have all the dispositions of a Christian; a true faith, a sincere repentance, a real love for God and for our neighbours, and a firm resolution of doing our duty.

Q. But what is the principal disposition which we ought to have in the act of communicating, at the moment when we receive the holy bread and wine?

A. Such a grateful acknowledgment, as disposes us to return most hearty thanks to God, for saving us through Jesus Christ our Lord.

Q.

Q. Is it a very hard thing to communicate as a man ought; and should we come hither with a dread upon our spirits?

A. No; on the contrary, there is nothing more easy nor more pleasant than this holy action, and we should perform it with joy.

Q. Ought we to receive the Lord's Supper often?

A. The example of the Apostles and primitive Christians shews us, that we ought to receive it often; and since the holy supper is so efficacious a means for inciting us to piety and thankfulness, we ought to make use of this means as often as we possibly can.

Q. Ought we to have these dispositions, whereof we have spoken, only then when we receive the Lord's Supper?

A. We ought to have them at all times?

Q. How do you prove it?

A. Because we ought at all times to be in communion with God, and in his favour; and because we do every day those things which require the same dispositions as the Lord's Supper does,

as praying to God. Moreover, if we do not preserve these good dispositions after we have received, we break the promise which we made in receiving, to love God, and to fear Him all the days of our life.

Q. How many ways may the holy Sacrament be abused?

A. Two ways; either in the time when we receive it, or after we have received it.

Q. How is it abused in the time when we receive it?

A. When we partake of it without devotion and respect.

Q. Do they, whose repentance is yet weak, receive it to their damnation?

A. No; provided they are careful to encrease their repentance afterwards; for the very participation of the holy Supper is a very proper means of fortifying them in faith and godliness.

Q. How is the Sacrament abused after receiving it?

A. When the good purposes which we had in receiving are lost, and we do not keep what we promised to God.

Q. Is it a great sin thus to abuse the holy Sacrament?

A. Yes;

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A. Yes; *St Paul* shews it when he says, *1 Cor. xi. 29, 30.* "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep."

Q. What is properly this damnation whereof *St Paul* speaks in this passage?

A. It is, that God had then punished by temporal chastisements, by sickness and death, many of those that had profaned the holy Supper.

Q. Does *St Paul* denounce no other damnation to wicked communicants than these temporal judgments?

A. He threatens them also with eternal damnation; and it is plain, that they expose themselves thereunto, since they commit one of the greatest sins that a man can commit.

Q. What shews the greatness of this sin, and the danger which we expose ourselves to by committing it?

A. It is, that we sin against *Jesus Christ* Himself, who instituted this Sacrament in remembrance of his death, and that we despise that which is the most sacred in Religion.

Q. May

Q. May not this sin be pardoned ?

A. We may obtain the pardon of it by a serious repentance ; but the repentance of those who receive unworthily becomes daily more difficult, and their hardness of heart becomes daily greater ; because in communicating unworthily, we abuse one of the most powerful means which God uses for working upon mens minds.

Q. What fruits do we reap from the holy Supper, when we partake of it as we ought ?

A. They are chiefly two. 1. This action fills us with comfort and joy, because it assures us that we have a share in the advantages of the death of Jesus Christ, and of the covenant which God has made with us : And because in the holy Sacrament we have exprefs pledges of Jesus Christ's coming again, of our resurrection, and of eternal life.

Q. What is the second advantage ?

A. The participation of the holy Sacrament sanctifies us, and encourages us in our duty. God does there communicate a new measure of his grace to those who come to it with a sincere devotion.

Q. How

Q. How then may we know if we have communicated worthily?

A. We may know it, not only by the peace and joy which we feel, but chiefly by the care which we take to live in the fear of God, and to perform the promises which we have made to Him.

Q. Do all true communicants feel this peace and joy?

A. No; many are deprived of it, and some are even alarmed and affrighted; but the surest sign of a worthy receiving is, the fear of offending God, and the studying to do good.



Of the Duty of Catechumens: Of the Baptismal Vow: Of the Motives to Piety: Of the Obstacles which may divert us from it; and of the Means of advancing in it.

I. Of the Baptismal Vow.

Q. **W**HAT ought young people to do, who desire to be admitted to the holy Sacrament?

A. They ought to give an account of their faith, and to renew and confirm the vow made in their Baptism. Q.

Q. You have been till now doing the first of these duties, and have given an account of your faith: Are you now resolved to perform the second?

A. Yes; and for this reason, I appear here before God and his church.

Q. Why ought you to confirm your Baptismal Vow?

A. Because when I was baptized I knew nothing of what was then done for me; and because no body can be engaged to be a Christian without his knowledge, or against his will. We ought to be Christians out of knowledge and choice; and Religion is a personal affair, where every one ought to answer for himself.

Q. Ought you to do this now?

A. Yes; since I am arrived to years of discretion, and am in a condition of understanding my religion, and of doing my duty.

Q. How many parts are there in the Baptismal Vow?

A. Two: this Vow engages us, 1. To live and die in the profession of the Christian Religion. 2. To live holily in that profession.

Q. Is the first of these promises difficult to keep?

A.

A. No ; not when we are in peace, and may preserve our quiet and the advantages of the world, by making profession of the truth. But in times of persecution it is more difficult : Nevertheless, we ought to be ready to suffer any thing, and even to lose our lives, rather than renounce the Gospel.

Q. May you not in times of persecution pretend outwardly to renounce the truth, in order to save your life ?

A. No : God hates the fearful and hypocrites : He would have us make confession of his truth before men ; and declares, that He will deny before his Father those who shall not have done so, *Matt. x.*

Q. Is the living in a good Religion sufficient for salvation ?

A. We must besides live therein after an holy and Christian manner.

Q. What then is the second part of the Baptismal Vow ?

A. This vow engages us, 1. To renounce sin. 2. To practise the duties of Christianity, as *St Paul* says, *Tit. ii. 12.* " Denying ungodliness and worldly lusts, to live soberly, righteously, and godly, in this present world.

Q. What

Q. What did the Catechumens renounce in the primitive church, when they were baptized?

A. They renounced the devil and his works, the world and its pomp, and the flesh with its lusts; and these are what we ought also to renounce.

Q. What signify these words, "To renounce the Devil and his works?"

A. It is to renounce the idolatry of the Pagans, and their sins; and above all, that impurity which reigned among them.

Q. What do you mean by the *World*?

A. I mean that corruption which reigns in the world; the objects which the world presents to us; its riches, its pleasures, its honours; the ill principles, customs, and examples of the world.

Q. What is the *Pomp of the World*?

A. Luxury, state, shews, profane recreations, and the debaucheries of the children of this world.

Q. How do you renounce the *Flesh and its lusts*?

A. We do entirely renounce the sinful desires of the flesh, and do renounce in part those desires which are allowable.

Q. You have said what a Christian ought,

ought to renounce : Tell me now what duties he ought to practise ?

A. He ought to observe all the duties which God has ordained in his word, and which *St Paul* has brought under these three heads, *Temperance, Justice,* and *Piety.*

Q. Are these duties observed at this time ?

A. The greatest part of Christians do neglect them.

Q. What think you then of the present state of Christianity ?

A. That there is a very great corruption amongst Christians.

Q. Whence doth this corruption proceed ?

A. It proceeds from want of order and discipline in the church, and from many other causes ; but it proceeds chiefly from this, that men have not been well instructed in their youth.

Q. And whence comes this want of instruction ?

A. From the fault of ministers ; the greatest part of whom do not labour as they ought for the instruction and conduct of their flocks ; and from the fault of parents, most of whom do bring up their children very ill.

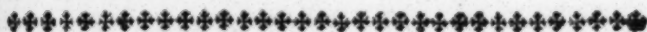
Q.

Q. Have you not reason then to render thanks to God, that you were instructed in piety from your infancy ?

A. Yes ; and I thank Him for it with all my heart.

Q. What does this grace which God has given you engage you to ?

A. To devote myself wholly to Him, and to take a resolution of loving, of fearing Him, and of serving Him all the days of my life.



II. *Of the Motives to Piety.*

Q. **D**O you believe that you are obliged indispensibly to perform these duties ?

A. Yes ; because God has given me the knowledge of them, and has touched my heart with a sincere desire of consecrating myself to Him.

Q. What is it that inspires you with this desire of devoting yourself thus to God ?

A. It is the glory of our condition, the honour that we have in being Christians, and of belonging to God, and the thankfulness which we owe to Him

Q

for

for the care that He has taken of us to this day, for the mercies which He will hereafter grant us, and for the glory which He prepares for us in heaven.

Q. What does beside encourage you to take this good resolution?

A. The desire of contributing to the glory of God, and to the establishment of piety in this corrupted age.

Q. What advantage shall you reap by the observation of all these duties?

A. We shall receive very great advantages from it, both in this life, and after death.

Q. Does piety procure us any advantage in this life?

A. Yes ; with piety we are always happy. *1 Tim. iv. 8.* " Godliness is profitable unto all things : having the promise of the life that now is, and of that which is to come."

Q. What is the greatest good that we can enjoy in this world?

A. Peace of mind, and a quiet conscience.

Q. What is the means of enjoying this peace and quiet?

A. There is no other besides purity, holiness, and trust in God.

Q. What

Q. What is then the state of a good man?

A. He is the happiest of all men; there is no worldly delight which equals that of an innocent life, nor pleasure comparable to that of living righteously, and in the love of God.

Q. But are not good men subject to afflictions and death, as well as other men?

A. Yes; but neither afflictions nor death can take away their happiness.

Q. What is the state of a good man in affliction?

A. He is quiet and easy, and even chearful.

Q. And how does he look upon death?

A. He is always prepared for it; he does not fear it; he perceives it to approach with joy; he relies on the mercy of God; he recommends his soul to Him; and he is assured, that at the last day He will restore Him to life.

Q. Since then we know that we must all die, ought we not to do our utmost to die in this manner?

A. Yes; and it is what we ought principally to labour after.

Q 2

Q. This

Q. This is the life and death of good men ; but what is the state of the wicked ?

A. They are always miserable, both living and dying, they never have any solid rest, nor true content. Every thing renders them miserable : Temptations seduce them ; prosperity corrupts them ; adversity crushes, and death terrifies them.

Q. And what will the state of the wicked and of the godly be after death ?

A. Both the one and the other will arise again ; the wicked will be sent to everlasting torments, but the godly will appear without fear before the judgment-seat of God ; they will look upon the end of the world, and the coming of Jesus Christ, without dread ; and they will be taken into Heaven, there to live for ever, and there to enjoy that salvation and glory which Jesus Christ has procured them by his death.

Q. What subjects are those, the continual contemplation whereof will incite us to live well ?

A. Our End, Death, Judgment, Heaven, Hell, and Eternity.

II. *Of the Obstacles which hinder Piety.*

Q. I Bless God that these things affect you, and that they have made an impression upon you; but do you not find many Obstacles to turn you aside from this holy resolution which you have taken?

A. We ought to expect this, since Jesus Christ has warned us of it, that we should be enticed to evil by ill examples, by temptations, by the contempt we shall meet with from the world, and by our own flesh.

Q. What then ought you to do?

A. We ought to take a resolution, not to suffer ourselves to be shaken, nor diverted from our duty.

Q. May you not imitate others, and live as the greatest part of men do?

A. No; on the contrary, we must distinguish ourselves from them, and endeavour to bring them back to God, by making the light of our good works to shine before them.

Q. What ought we to think, when we see so few live after God's ordinance?

A. We must remember what our
Q 3 Saviour

Saviour said, " Many are called, but
 " few are chosen," *Matt.* xxii. And
Matt. vii. 13, 14. " Enter in at the
 " strait gate; for wide is the gate, and
 " broad is the way that leadeth to de-
 " struction, and many there be which
 " go in thereat: Because strait is the
 " gate and narrow is the way which lead-
 " eth unto life, and few there be that
 " find it."

Q. And what must we think when we see good men fall into sins which are contrary to true piety?

A. We must think, that we know not their hearts, and remember we often take those for good men, who are not such; or that if those whom we saw falling into these sins were good men, they then ceased to be so, and put themselves into a state of damnation.

Q. If you would live piously, and according to the rules of the gospel, shall you not be exposed to the contempt and hatred of the people of this world?

A. We may be exposed to it, but we ought not, for all that, to be ashamed of Religion: We had better have the approbation of God and our consciences, than that of men; and a Christian ought
 always

always to remember what Jesus Christ said, " Whosoever shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven," *Matt. x. 31, 32.*

Q. But shall you find no trouble in living religiously ?

A. It is so far from being troublesome, that it is most easy. " The yoke of Jesus Christ is easy, and his burden is light. The commandments of God are not grievous." They are most just in themselves. The Holy Ghost gives us strength to perform them, the love of God, and the hope of eternal glory, makes the practice of them agreeable, and there is an unspeakable pleasure and satisfaction in observing them.

Q. Are there not some persons to whom Religion appears difficult and grievous ?

A. It appears so to those who are accustomed to do evil ; but when a man begins early to live well, or has spent some time in a better course of life, this difficulty vanishes.

Q 4

Q. Will

Q. Will it not be soon enough to take care of our salvation in our old age?

A. No: We may die young; and those who give up themselves to the world in their youth, fall into hardness of heart, from which few people do recover.

Q. What is then the most proper time and age for working out our salvation?

A. Youth; because in this age we have more time for being instructed; the heart is not yet corrupted, and the passions and ill habits are not yet formed.

Q. What other reason have you for beginning to live well in your youth?

A. This, that we have been consecrated to God by Baptism ever since our infancy; and that all the ages of life ought to be employed in serving God, Besides, the longer we defer living well, the more difficult it will be to bring ourselves to it.

IV. *Of the means of advancing in Piety.*

Q. **W**HAT must you do for the executing your design?

A. We ought to practise what Jesus Christ

Christ has ordained, to watch and pray continually. *Matt. xxvi. 41.* " Watch
" and pray, that ye enter not into temp-
" tation : The Spirit indeed is willing,
" but the flesh is weak."

Q. Is Prayer a very powerful means of advancing in piety ?

A. Yes : and therefore the principal duty of a Christian is, to worship God, and to call upon him daily, and chiefly in the morning, with attention, reverence, and love. When we have done this duty well, we have always our hearts disposed to that which is good.

Q. What is the second means of keeping ourselves in the favour of God ?

A. Watchfulness : This duty is absolutely necessary, and if we abate of it never so little, our goodness will abate, and we shall fall into sin.

Q. Wherein does Christian Watchfulness consist ?

A. It consists in thinking always of our duty, and in endeavouring to observe the opportunities of doing good, that we may make our best of them ; and the temptations to do ill, that we may shun them.

Q 5

Q. What

Q. What then is the first duty of Watchfulness?

A. To make use of all opportunities of doing good that present themselves; and even to seek such opportunities.

Q. What opportunities ought we principally to lay hold of?

A. The good dispositions wherein we find ourselves, the holy thoughts and pious motions which the grace of God produces in our hearts. When we are in this state, we must nourish and carefully keep up these good thoughts, and follow that which they inspire us with.

Q. Have you not at this time one of these favourable opportunities?

A. Yes, by the grace of God: nor can we ever have an easier for entering into the way of salvation, than at this present; and wo unto us if we neglect this opportunity.

Q. What must we do to confirm ourselves in these holy dispositions, and excite them in our hearts?

A. We must pray, labour for instruction, read, and meditate, seek opportunities of being edified; and above all, the company of good people; and profit by all the means which God uses for procuring our salvation.

Q.

Q. What is the second duty of Watchfulness?

A. It is to take heed of temptations; and to shun them?

Q. From whence do temptations come?

A. They proceed either from what is without us, or from ourselves.

Q. What ought we to observe as to temptations that come from without?

A. We must endeavour to foresee and avoid them, by keeping at a distance from every thing that may be an occasion of sin to us, and especially the company of those who have no Religion.

Q. What is the way to shun these temptations?

A. To live privately, as far as we can do so, without failing in the duties of religion and charity, and those of our calling.

Q. Where is the principal source of temptations?

A. In ourselves, and in our bodies.

Q. What ought then to be the maxim of a Christian?

A. To make no provision for the flesh, and to mortify his body. *St Paul* prescribes this duty, *Rom. xiii. 14.*
" Make

" Make not provision for the flesh, to
 " fulfil the lusts thereof ;" and he practised it himself, as he teaches us, 1 *Cor.* ix. 27. " I keep under my body, and
 " bring it into subjection ; lest that by
 " any means, when I have preached to
 " others, I myself should be a cast-
 " away."

Q. How can we mortify the body, and hinder it from seducing the soul ?

A. By labouring in a lawful calling, and by temperance, sobriety, and fasting.

Q. Ought we not also to mortify our mind and will ?

A. Yes : we must labour to make ourselves masters of our thoughts and desires ; and we succeed therein by abstaining often from what we love, even from things permitted, and by doing things contrary to our inclinations.

Q. What ought we besides to have a care of, for the avoiding temptations ?

A. To reject ill thoughts as soon as they arise in our hearts ; for when once we admit them, we are no longer in a condition of resisting them.

Q. What is the way to hinder ill thoughts from arising in our hearts ?

A. To

A. To labour above all things for purity of soul and conscience; not to love the world, nor to set our heart too much upon any thing, no not even in innocent things, but to reserve our love and most ardent affections for God.

Q. But of what, most especially, ought we to have a care?

A. Of the failings to which we are particularly subject; and for this cause every one ought to apply himself to the finding out his own weakness, and predominant passion: for these failings are the source of almost all sins.

Q. What ought young people in particular to avoid?

A. The desires and faults of youth; which are principally idleness, love of pleasures, and pride.

Q. Are there not certain dispositions and duties which ought to be studied above all things?

A. Yes: these dispositions are the love of God, contempt of the world, meekness, and prayer. These duties, are the source of all others, and in applying ourselves to observe them, we are formed to the practice of all Christian virtues, and are guarded from sin.

Q. Since

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Q. Since then you know your duty, and the means of performing it, you have nothing more to do but to confirm the vow of your baptism, and to devote yourself to God. Are you resolved to do so ?

A. Yes : and I do desire it with all my heart.

Q. I exhort you to consider well what you say, and what you are about to do. Do you speak sincerely, and in the presence of God ?

A. Yes.

Q. To whom are you about to make this promise ?

A. To God my Creator, and the Father of our Lord Jesus Christ.

Q. For how long time do you make it ?

A. For my whole life.

Q. Is this promise of very great importance ?

A. Yes : my salvation or damnation depends upon it, and God will judge me according as I shall observe it.

Q. What state shall you be in after you have made this promise ?

A. I shall be no longer my own, but God's.

Q. What

Q. What difference is there between the state wherein you have been all along in your infancy, and that which you are now entring into?

A. If I had died in my infancy, my salvation had been certain; but hereafter I shall be responsible for my actions before God.

Q. What ought you to do, if you do not design to keep this promise?

A. It were better not to make it, than to make it, and not to keep it; because the breach of this promise would aggravate my punishment; nevertheless, if I had not made it, I should not have avoided my condemnation thereby; because whether we make this promise, or make it not, we are however obliged to fear God, and to live well.

Q. I take yourself then to witness, that you oblige yourself to serve God voluntarily, and without constraint?

A. Yes; I oblige myself thereunto.





The Manner of receiving the CATECHUMENS, as it is observed in the Churches of the Principality of Neufchatel and Vallangin, by the Society of Ministers.

EACH of the Catechumens having been instructed for six weeks by their minister, and having, for some days, been publicly examined upon all the parts of the Catechism; the last time that they appear in the face of the congregation, they make this promise, one of them saying in the name of the rest:

“ We ratify and confirm our Baptis-
 “ mal Vow; We renounce the Devil
 “ and his works, the world and its
 “ pomp, the flesh and its lusts. We
 “ promise to live and die in the Chris-
 “ tian Faith; and to keep the com-
 “ mandments of GOD all the days of
 “ our life.”

After

After this is said, they are asked :

“ Do you all promise this before God
“ and his church ? ”

A. “ Yes. ”

The Minister says, “ God give you
“ grace to fulfil this promise.

The Minister goes on thus : “ After
“ this promise thus made, and in hopes
“ that you will religiously perform it,
“ I receive you into the number of adult
“ believers ; and, in this quality, I
“ give you liberty to partake of the
“ holy Sacrament of the Lord’s Supper.
“ And, you Christians, who are here
“ present, I call you to bear witness of
“ the promise which these young per-
“ sons have made, and I exhort you to
“ look upon them hereafter as your
“ brethren, who are partakers of the
“ same grace with you, to render them
“ all the duties of Christian Charity,
“ and to pray to God for them. ”

This being done, an exhortation is
addressed to the Catechumens, the form
of which is left to the discretion of the
minister ; and when it is finished, the
Catechumens fall down upon their knees,
and the minister reads the following
prayer.

Almighty

ALmighty G O D, we thank thee, that thou hast been pleased to call us to the knowledge of thee, and particularly, that having granted to these Children the blessing of being born in thy church, and of being admitted into it by Baptism; thou hast permitted them to arrive at years of discretion, and to pass this day from the state of children into that of adult believers. We beseech thee, that as they have now dedicated themselves to thee, by confirming the Vow made at their Baptism, and are now admitted to a participation of the Sacrament of the death of thy Son, that thou wilt ratify in heaven what we have now done in thy name, and in thy church. Receive them, O Lord, and bless them, and let thy grace be with them now and for ever. *Amen.*

Most gracious God, Father of mercy, grant that they may constantly persevere in the holy profession whereinto they have now entered; that being made Christians by their birth and baptism, they may be so henceforward by knowledge and choice. They have here now renounced

renounced the devil and his works, the world and its pomp, the flesh and its lusts. Let not then the Prince of this world have any share in them. Grant, that from their youth upwards, their faith may be victorious over the world, the flesh, and all its evil desires.

Holy Father, keep them in thy name, and preserve them from evil: Sanctify them by thy truth. Thy Word is the truth. Preserve them from the contagion of this age. Do not suffer the instructions which they have received, nor the promises which they have made to thee, ever to be blotted out of their memories. Do not suffer these good purposes, which thou hast put into them, ever to be destroyed by the evil communication of the world. Encrease them more and more; and grant, that these young plants may grow and bring forth fruit abundantly, in knowledge, in faith, in holiness, and in consolation, all the days of their life. Grant, that this new generation may be better than their fathers; and that their children, after having in this world served the designs of thy

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thy providence, may, by thy mercy, obtain everlasting salvation. *Amen.*

Almighty God, we pray to thee for all the youth of this church. Bless the instructions which are given them, preserve them from corruption, and sanctify them, to the end that our children may one day become ornaments to thy house, and heirs of thy kingdom.

Grant to us all, to the young, and to the old, to the high, and to the low, that we may thoroughly consider what it is to be Christians, and may bear in mind continually what a vow, what promises, and what a solemn profession we have all made to thee by our Baptism, as well as by communicating in the holy Sacrament. *Amen.*

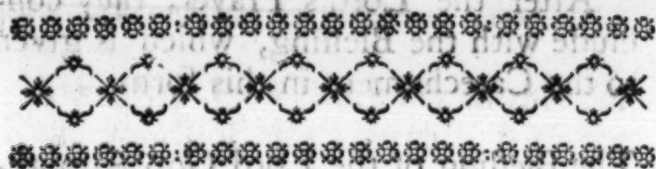
Almighty God, hear us, hear the prayers of these young persons, who are here prostrate before thee, and of all us who call upon thee, who worship thee, who glorify thee, and who desire thy grace, through Jesus Christ, who has commanded us to pray unto thee after this manner.

Our Father, &c.
for ever and ever. Amen. *Af-*

After the Lord's Prayer, they conclude with the Blessing, which is given to the Catechumens in this form.

The Blessing of the Lord God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you all always. *Amen.*





The Form of PUBLIC PRAYERS,
which are said in the Church of
 NEUFCHATEL *every Saturday,*
at Five of the Clock in the Evening,
and were established in the Month of
 May, 1702.

OUR Help is in the name of the
 Lord;

Who hath made heaven and earth.

DEARLY beloved Brethren,
 Forasmuch as we are here as-
 sembled to worship God, to
 praise Him, to give Him thanks for his
 benefits, to hear his word, and to offer
 up our prayers to Him; let us beseech
 Him to receive the worship which we
 come here to render Him, as an accept-
 able

able sacrifice, through Jesus Christ. For this reason, let every one of you who are here present prostrate himself before the Lord, in order to make a confession of your sins, saying with me, from a sincere and humble heart ;

I Confess, before thee, my God and Creator, that I am a poor sinner ; that I have offended thee in sundry manners, by my thoughts, words, and deeds, as thou dost well know, O God eternal : But I repent, and am exceedingly sorry for them ; and I implore thy mercy and grace, beseeching thee to grant me, and every poor sinner, a sincere repentance, and a continual amendment of life, through Jesus Christ.

Amen.

GOD Almighty, who is the Father of our Lord Jesus Christ, does pardon all those who truly repent, and turn unto Him.



Let

Let us adore and praise the Lord our God.

O Lord, open thou our lips.

And our Mouth shall shew forth thy praise.

O come, and let us present ourselves before the face of God ;

Let us worship, and fall down, and kneel before the Lord.

Be ye sure that the Lord He is God : It is He that hath made us, and not we ourselves, we are his people, and the sheep of his pasture.

O go your way into his gates with thanksgiving, and into his courts with praise : Be thankful unto Him, and speak good of his name.

For the Lord is gracious, his mercy is everlasting : and his truth endureth from generation to generation.

O God, we adore thee as our God, as our Creator, and as the Father of our Lord Jesus Christ. We humble ourselves in thy presence, and do acknowledge thy infinite majesty. The angels worship thee, and all the host of heaven falls prostrate before thee, saying,

in the Church of Neufchatel. 361

ing, Holy, Holy, Holy Lord God of Sabaoth, heaven and earth are full of the majesty of thy glory. Receive the homage which we render thee upon the earth ; we, poor mortals, miserable sinners, who are thy creatures, and children by thy grace !

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Here, the People being risen, shall sing the first verse of the ninety second Psalm. After singing this verse, the Minister shall say :

Let us give thanks unto God for all his benefits.

O Almighty God, Father of all mercies, we, thine unworthy servants, do give thee most humble and hearty thanks, for all thy goodness and loving kindness to us and to all men ;
[particularly to those who desire now to offer up their praises and thanksgivings for
R the

362 *The Form of Prayer*

thy late mercies vouchsafed unto them.]

We bless thee for our creation, preservation, and all the blessings of this life ; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ ; for the means of grace, and for the hope of glory. And we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we may shew forth thy praise, not only with our lips, but in our lives, by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days, through Jesus Christ our Lord ; to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

Here the Minister reads a Chapter out of the Gospels ; and after reading, he says,

Here are the Articles of the Christian Faith, whereof we all make profession, and wherein we hope to persevere, even to the end of our lives.

I believe in God, &c.

After

After reading the Creed, the Minister says ;

Let us pray.

Lord have mercy upon us.

Lord hear our prayers.

And let our cry come unto thee.

OUR Father which art in heaven,
&c.

O Lord, shew thy mercy upon us.

And grant us thy salvation.

O Lord, save thy people.

And bleſs thine inheritance.

O God, make clean our hearts within us.

And take not thy holy Spirit from us.

*Here the People ſhall ſing the firſt verſe of
the ſixty ſeventh Pſalm.*

*After ſinging this verſe, the Miniſter ſhall
proceed in this manner.*

O GOD, from whom all holy deſires,
all good counſels, and all juſt
works do proceed ; give unto thy ſer-

R 2

vants

vants that peace which the world cannot give, that both our hearts may be set to obey thy commandments, and also that by thee, we, being defended from the fear of our enemies, may pass our time in rest and quietness, through the merits of Jesus Christ our Saviour. *Amen.*

Let us pray for the higher Powers.

O Lord, our heavenly Father, King of Kings, Lord of Lords, the only ruler of Princes: Most heartily we beseech thee, with thy favour to behold all Kings, Princes, and Christian Magistrates; and particularly, Her serene Highness, Madame, our sovereign Princess. Give her a long and happy life, a faithful Council, an obedient People, and loyal States. Bless also the Governor, and all those who are appointed to rule this state, and to administer law and justice. Grant, that they may use their authority to the advancement of thy glory, to the good of thy church, and of our country; so that we may live a quiet and peaceable life, in all godliness and honesty, through Jesus Christ our Saviour. *Amen.*

Let

Let us pray for the Ministers, and for the People.

ALmighty and everlasting G O D, send down upon our Pastors, thy Ministers, and upon all the Flocks committed to their charge, the healthful Spirit of thy grace. Fill them so abundantly with the knowledge of thy truth, and so cloath them with innocency of life, that they may exercise their ministry in thy presence, to the glory of thy great name, and to the edification of thy holy church, through Jesus Christ our Lord. *Amen.*

Let us pray for all Men, and for the Universal Church.

O God, the Creator and Preserver of all mankind; we humbly beseech thee for all sorts and conditions of men, that thou wouldest be pleased to make thy ways known upon earth, thy saving health unto all nations. More especially we pray for the good estate of the Catholick Church; that it may be so guided and governed by thy good
R 3 Spirit,

Spirit, that all who profess and call themselves Christians, may be led into the way of truth, and hold the Faith in unity of Spirit, in the bond of peace, and in righteousness of life. Finally, we commend to thy Fatherly goodness, our brethren, who are exposed to persecution, and all those who are any ways afflicted or distressed, in mind, body, or estate [*amongst whom N. N. desire our prayers.*] That it may please thee to comfort and relieve them, according to their several necessities; giving them patience under their sufferings, and a happy issue out of all their afflictions; and this we beg for Jesus Christ his sake. *Amen.*

Let us pray for preparing ourselves towards the sanctification of the Lord's Day.

O Lord Almighty! We praise thee, and we thank thee with our hearts and mouths, for all the benefits which thou hast bestowed upon us during all the time of our lives; and particularly during this week, which is now about to end. We beseech thee also, that
thou

thou wouldest be pleased to forgive us all the sins which we have committed, and to grant us thy grace, that we may employ the approaching week, and all our lives, to the glory of thy holy name, to the edification of our neighbours, and to the setting forward our salvation. And forasmuch as to morrow is the day of rest, which is consecrated to thy holy service; assist us, O Lord, to the end that we may not forsake our mutual assembly, but with an ardent desire, and true zeal, we may appear in thy house, to celebrate publickly, with all the Christian Church, the worship which we owe to thee. Prepare our hearts, O God, that they may be the vessels of thy grace, and the purified temples of thy Holy Spirit. Grant, that on this next Lord's day, we may not only abstain from worldly business, but that we may sanctify it by the exercises of piety, by ardent prayers, by hearing, by reading, by serious meditation upon thy word, and by the works of Christian charity. Give thy grace to the Ministers of thy word, that they may acquit themselves in their charge, with care and fidelity, and grant a blessing upon
their

their labours. Lastly, O Lord, let all our lives be nothing else but a preparation for that eternal rest which thou hast promised us, and which thou dost reserve for us in heaven, through Jesus Christ. *Amen.*

They conclude with the prayer of St. Chrysostom.

ALmighty God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise that when two or three are gathered together in thy name, thou wilt grant their requests: Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them, granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

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